THE Nonconformist and Independent

NEW SERIES, No. 36, VOL. I.] THURSDAY, SEPTEMBER 2, 1880. [Registered at the General Post Office as a Newspaper.] [PRICE SIXPENCE.

Now Ready, Price 6d.

CHRISTIAN UNION.

By SAMUEL NEWTH, M.A., D.D.

HODDER and STOUGHTON, London.

AUTHORS, POETS, CLERGYMEN, and SCHOOLMASTERS desirous of PUBLISHING their works are invited to address Messrs. Saunders, Planta, and Co., Publishers, 22, Henrietta-street, Covent-garden, W.C.

NOTICE.—Secretaries of Magazine Societies and others connected with the supply and distribution of high-class periodicals amongst the young are invited to apply for Prospectuses of

THE BOYS' NEWSPAPER,

WEEKLY, ONE PENNY,

Which will be forwarded in any quantities required for distribution on application to

CASSELL, PETTER, GALPIN and CO.,

Ludgate-hill, London.

BOOKS.—Second-hand miscellaneous. Catalogue of 5,000, post free for two stamps.—C. Herbert, 60, Goswell-road, London, E.C. Libraries purchased.

Mr. Francillon's Story, "QUEEN COPHETUA," was begun in the January Number.

Price ONE SHILLING.

THE GENTLEMAN'S MAGAZINE.

No. 1797, for SEPTEMBER, 1880.

CONTENTS.

QUEEN COPHETUA. By R. E. FRANCILLON.
THE DOG'S UNIVERSE. By GRANT ALLEN.
THE ECLIPSE OF SHAKESPEARE. By DUTTON COOK.
THE FISHES OF CANADA. By ALFRED RIMMER.
THE "THUNDERER" GUN. By DANIEL PIDGEON.
LITERARY SUCCESS A HUNDRED YEARS AGO. By MARGARET HUNT.
THE PHILOSOPHY OF FASTING. By BENJAMIN W. RICHARDSON, M.D.
SCIENCE NOTES. By W. MATTIEU WILLIAMS.
TABLE TALK. By SYLVANUS URBAN.

. Now ready, Vol. CCXLVI. cloth extra, price 8s. 6d.

CHATTO and WINDUS, Piccadilly, W.

James Payn's Novel, "A CONFIDENTIAL AGENT," was begun in the January Number.

Price ONE SHILLING, Illustrated.

BELGRAVIA.

No. 167, for SEPTEMBER, 1880.

CONTENTS.

A CONFIDENTIAL AGENT. By JAMES PAYN. Illustrated by ARTHUR HOPKINS.
THE HEART OF THE ARDENNES. By KATHERINE S. MACQUOID. Illustrated by THOMAS R. MACQUOID.
A SCIENTIFIC EXPERIMENT.
OUR OLD COUNTRY TOWNS.—IX. With Four Illustrations. By A. RIMMER.
FINDELKIND. By OUIDA.
A QUEEN OF SOCIETY. By H. BARTON BAKER.
LITERATURE AS A PROFESSION.
THE LEADEN CASKET. By Mrs. ALFRED W. HUNT.

. Now ready, Vol. XLI. cloth gilt, 7s. 6d.

CHATTO and WINDUS, Piccadilly, W.

Mrs. Hunt's Novel, "THE LEADEN CASKET," was begun in the January Number.

THE NINETEENTH CENTURY

For SEPTEMBER, 1880, price 2s. 6d.

IRELAND. By JAMES ANTHONY FROUDE.
A REAL "SAVIOUR OF SOCIETY." By SEDLEY TAYLOR.
A FEW MORE WORDS ON NATIONAL INSURANCE. By the Right Hon. the EARL of CARNARVON.
FICTION—FAIR AND FOUL. III. BYRON. By JOHN RUSKIN.
THE THOROUGHBRED HORSE—ENGLISH AND ARABIAN. By W. SCAWEN BLUNT.
ENGLISH—RATIONAL AND IRRATIONAL. By FITZEDWARD HALL.
A COLORADO SKETCH. By the Right Hon. the EARL of DUNRAVEN.
THE EGYPTIAN LIQUIDATION. By EDWARD DICEY.
HYPNOTISM. By G. J. ROMANES.
FRANCOIS VILLON. By JOHN PAYNE.
THE BURIALS BILL AND DISESTABLISHMENT. By the Rev. CANON BERRY.

C. KEGAN PAUL and CO., London.

Now ready, One Shilling, No. 249,

THE CORNHILL MAGAZINE

For SEPTEMBER. With Illustrations by GEORGE DU MAURIER and W. SMALL.

CONTENTS:—

White Wings: A Yachting Romance. (With an Illustration.) Chap. XLIV.—"Ye are welcome, Glenogie!" XLV.—The Equinoctials at Last. XLVI.—"Flieh! Auf! Hinaus!"
The Growth of Sculpture. By Grant Allen.
Game.
The Pavilion on the Links. (In Two Parts.) Chap. I.—Tells how I camped in Graden Sea-wood, and beheld a Light in the Pavilion. II.—Tells of the Nocturnal Landing from the Yacht. III.—Tells how I became acquainted with my Wife. IV.—Tells in what a startling Manner I learned I was not alone in Graden Sea-wood.
A Gossip about Madeira: The Desertas and Teneriffe.
Two Beggars. (A Sketch from Life.) By John Dangerfield.
The Seamy Side of Letters
Washington Square. By Henry James, Jr. (With an Illustration.) Chapters XIX.—XXIV.

London: SMITH, ELDER & CO., 15, Waterloo-place

POPULAR LIFE OF GLADSTONE

Price 6d., 30 Engravings, large 8vo,

A LIFE OF THE RT. HON. W. E. GLADSTONE, M.P.; Full of Interesting Facts and Anecdotes.

VIZETELLY & Co., 10, Southampton-st., Strand; and at all Booksellers and Railway Bookstalls in the Kingdom.

RELIGIOUS TRACT SOCIETY'S LIST.

Just Published. Price 6s. 6d., in cloth boards.

THE CHAIN OF LIFE IN GEOLOGICAL TIME. A Sketch of the Origin and Succession of Animals and Plants. By J. W. DAWSON, LL.D., F.R.S., F.S.S., etc., Author of "Acadian Geology," "The Story of the Earth," "Life's Dawn on Earth," "The Origin of the World," etc. With numerous Illustrations.

CONTENTS.

THE SOURCES AND EXTENT OF OUR KNOWLEDGE.
THE BEGINNING OF LIFE ON THE EARTH.
THE AGE OF INVERTEBRATES OF THE SEA.
THE ORIGIN OF PLANT-LIFE ON THE LAND.
THE APPEARANCE OF VERTEBRATE ANIMALS.
THE FIRST AIR-BREATHERS.
THE EMPIRE OF THE GREAT REPTILES.
THE FIRST FORESTS OF MODERN TYPE.
THE REIGN OF MAMMALS.
THE ADVENT OF MAN, THE PRESENT AND THE FUTURE.

Price 5s. in cloth boards.

BIBLICAL ATLAS AND SCRIPTURE GAZETTEER. With Sixteen finely Engraved Coloured Maps by W. and A. KEITH JOHNSTON, and a very elaborate Gazetteer, giving information about nearly every place which is marked upon the Maps, with Scripture References, &c.

In useful pocket size, stiff paper covers, with cloth back and red edges, 1s.; in cloth, 1s. 6d.

AIDS TO BIBLE STUDENTS. The Handy-Book for Bible Readers. New and Enlarged Edition, comprising—Introductions to the Books of Scripture—A Concordance to Old and New Testaments—An Index to Persons, Places, and Subjects—A Glossary of Bible Words—Biblical Chronology—Antiquities—Ethnology—Natural History—Chronological Tables—Gospel Harmony—Twelve Coloured Maps with Index—And much other useful Information.

Crown 8vo. 6s. 6d. cloth boards.

AN INTRODUCTION TO HISTORICAL THEOLOGY: being a Sketch of Doctrinal Progress from the Apostolic Era to the Reformation. By JOHN STOUGHTON, D.D., Author of "The Progress of Divine Revelation," &c.

Crown 8vo. 4s. cloth boards.

WORTHIES OF SCIENCE. Biographical Sketches of Eminent Men of Science. By the Rev. Dr. STOUGHTON.

Crown 8vo. 4s. cloth.

FAMILY READINGS ON THE GOSPEL ACCORDING TO ST. JOHN. For Daily Use in Christian Households. By Rev. F. BOURDILLON, M.A.

New and Revised Edition, with numerous Engravings. 3s. 6d. cloth boards.

LIFE OF THE REV. RICHARD KNILL, of St. Peters- burg. By the Rev. C. M. BIRRELL.

Imperial 16mo. 4s. 6d. cloth boards, gilt edges.

WITHIN SEA WALLS; or, How the Dutch kept the Faith. By ELIZABETH H. WALSHE and GEORGE E. SARGENT. With Illustrations.

Imperial 16mo. 5s. cloth, gilt edges.

THE WALDENSIAN CHURCH IN THE VALLEYS OF PIEDMONT. By the late JANE L. WILLYAMS. Revised Edition. Edited by Mrs. MATHESON. Numerous Engravings.

Imperial 16mo. 4s. cloth boards, gilt edges.

TALES OF THREE CENTURIES. I. A Huguenot Family. II. The Pilgrim Fathers. III. The Desert; or, The Church under the Cross. From the French of Madame GUIZOT DE WITT. Illustrations.

Imperial 16mo. 5s. cloth boards, gilt edges.

THE PRISM: Unequally Yoked: a Tale of Egyptian Life. —Life in a Swiss Chalet; or, The Good Stepmother—From Darkness to Light; a Tale of Spanish Life. By M. L. WHATELY. Illustrations.

Crown 8vo. 2s. 6d. cloth boards.

HISTORY OF JUDAH AND ISRAEL, FROM THE BIRTH OF SOLOMON TO THE REIGN OF AHAB. By ALFRED EDERSHEIM, D.D., Author of "The Temple: its Ministry and Services," &c.

LONDON: 56, PATERNOSTER ROW.

WHAT SHALL WE DRINK?

ZOEDONE.

THE ONLY NON-ALCOHOLIC BEVERAGE WHICH CHEERS WITHOUT INEBRIATING.

THE BEST SUBSTITUTE FOR BRANDY AND SODA.

IS SPARKLING, REFRESHING, STIMULATING, AND NUTRITIVE.

May be drunk by persons of every age and at all times.

Will keep good after being opened, and retains its sparkling qualities to the last.

NORMAN KERR, M.D., F.L.S., says:—

"Zoedone is a most agreeable, refreshing, and elegant tonic. A pleasant, sparkling beverage, most acceptable at the social board and an invaluable adjunct to medicine."

Price, including bottles and packages, free on rails at Wrexham, 6s. 6d. per dozen, in half champagne bottles—in 6-dozen cases; 12s. per dozen in large champagne bottles—in 3-dozen cases. A small extra charge in smaller cases. Pamphlet, containing list of agents, sent free.

SALE OVER SIX MILLION BOTTLES YEARLY.

Supplied by all respectable Chemists, Wine Merchants, and Grocers, throughout the United Kingdom.

Patented all over the World. Patentee—DAVID JOHNSON, F.C.S.

Manufacturers—The ZOEDONE Company (Limited), Wrexham. London Office, 25, Abchurch-lane, E.C.

The New Works being Completed, the Company are now able to Deliver ZOEDONE Promptly on receipt of order addressed to the Works, Wrexham, or to any of the Company's Agents.

NATIONAL PROVIDENT INSTITUTION

FOR MUTUAL LIFE ASSURANCE.

48, GRACECHURCH STREET, LONDON.

ESTABLISHED 1835.

CHAIRMAN—ALDERMAN SIR CHARLES WHETHAM.

DEPUTY-CHAIRMAN — SIR CHARLES REED, M.P., LL.D.

ACCUMULATED FUND.	GROSS ANNUAL INCOME.	REALISED PROFITS.
£3,700,000.	£480,000.	£2,800,000.

ABSOLUTE SECURITY.—The Accumulated Fund is larger than that of any other Office of the same age.

ECONOMICAL MANAGEMENT.—The Rate of Expenditure for Management (including Commission) is only about 5½ per cent. on the gross Annual Income.

THE PROFITS are divided every Five Years. The next Division will take place on the 20th November, 1882.

HENRY RANCE, *Secretary.*

Now ready, for SEPTEMBER, price 1s.,

THE CONGREGATIONALIST.

Edited by Rev. J. GUINNESS ROGERS, B.A.

CONTENTS:—

CABINET PORTRAIT OF SIR TITUS SALT. With a Biographical Sketch.
PARLIAMENT IN AUGUST.
OUT ALL NIGHT AT THE RISE OF THE DUDDON. By J. HIRST HOLLOWELL.
THE PRAYER MEETING. By the EDITOR.
LIFE IS WORTH LIVING. By E. N. SHEFFIELD.
HALF-HOURS WITH CHRISTIAN CLASSICS.
WHAT HINDERS THE RITUALISTS FROM BECOMING ROMAN CATHOLICS? By THOMAS ROBINSON.
LAW AND GOSPEL. By D. JONES HAMER.
THE WESLEYAN CONFERENCE.
CHILDREN'S PORTION.—LIGHT AT EVENTIDE.
CONGREGATIONAL RECORD. CURRENT LITERATURE.

London: Hodder and Stoughton, 27, Paternoster-row.

Now ready for September, price 1s.,

The EVANGELICAL MAGAZINE

Edited by H. R. REYNOLDS, D.D.

CONTENTS.

PORTRAIT of Rev. C. B. SYMES, B.A., of EXETER.
LOVE of CHRIST. By Rev. Professor FAIRBAIRN D.D.
ST. JOHN'S MEMOIR of the GREAT FORTY DAYS. VI.—THOMAS CALLED DIDYMUS. By Rev. JAMES CULROSS, D.D.
SISTER CATHERINE'S STORY. CHAPTER V.—CATHERINE TRIES A NEW PATH. By Miss BEIGHTON.
ANSWERS TO PRAYER. By S. A. W.
TOMBS, and THEIR LESSONS—MEMORIAL TOMBS. By the EDITOR.
POETRY.—CUMBERED ABOUT MUCH SERVING.
LITERARY NOTICES.
OBITUARY.—The Rev. S. B. BERGNE. By C. E. B. R.
SENATUS ACADEMICUS.—RESULTS OF FIRST EXAMINATION.

London: Hodder and Stoughton, 27, Paternoster-row.

PRINCIPAL DAWSON'S

POPULAR GEOLOGICAL WORKS.

"Since Hugh Miller's time, no scientific geologist has done more than Principal Dawson to extend popular interest in this branch of study."—*Leisure Hour.*

I.

Just published, with Forty-four Illustrations, price 7s. 6d.

FOSSIL MEN and their Modern Representatives. An Attempt to illustrate the Characters and Condition of Prehistoric Men in Europe by those of the American Races. By J. W. DAWSON, LL.D., F.R.S., F.G.S.

"We are unable to speak too highly of Professor Dawson's 'Fossil Men.' To it his 'Story of the Earth and Man' forms an admirable preparation; but 'Fossil Men' is a book so important for all to read who are interested and perhaps disturbed in mind, by the discoveries and the assumptions of modern anthropologists, that we commend it to their attention with the highest confidence."—*Literary Churchman.*

II.

Sixth Edition, Twenty Illustrations, price 7s. 6d.

THE STORY of the EARTH and MAN.

"A very able and interesting sketch of geological science."—*Spectator.*

III.

THE ORIGIN of the WORLD. According to Revelation and Science. Crown 8vo, 7s. 6d.

IV.

LIFE'S DAWN on EARTH. Being the History of the oldest-known Fossil Remains, and their Relations to Geological Time and to the Development of the Animal Kingdom. Second Thousand, numerous Illustrations, 7s. 6d.

London: Hodder and Stoughton, 27, Paternoster-row.

Now ready, second edition enlarged, price 3s. 6d.

THE VOICE and PUBLIC SPEAKING. A Book for all who Read and Speak in Public. By J. P. SANDLANDS, M.A.

"My dear Sir,—I thank you for your kindness, and I receive your work with great interest and satisfaction. An effective cultivation of the great office of preaching is perhaps the most crying want of the Church of England. . . . I am truly glad that you are calling public attention to these matters.—Yours faithfully, W. E. GLADSTONE."

London: Hodder and Stoughton, 27, Paternoster-row.

New American Story for the Holiday Season.

TOM'S HEATHEN. By JOSEPHINE R. BAKER. One vol. 5s.

Mrs. H. B. Stowe's high commendation of this story has been warmly confirmed by the "Daily News," "Graphic," "Daily Chronicle," "Pictorial World," "British Quarterly Review," &c.

London: Hodder & Stoughton, 27, Paternoster-row.

SUITABLE FOR CHOIRS and SINGING CLASSES.

Church Anthems, etc.

EDITED BY HENRY ALLON, D.D.

Containing One Hundred and Fifteen Anthems for Congregational Use.

	s.	d.
Crown 8vo, cloth	3	0
,, roan	3	6
Cheap Edition, limp cloth	1	4
,, stiff cloth	1	8

SOL-FA EDITION, Now Ready, limp cloth, 1s. 6d.; stiff cloth, 2s.

WORDS of the ANTHEMS, large type, cloth, 10d.; roan gilt, 1s. 4d.

London: Hodder & Stoughton, 27, Paternoster-row.

SPARKLING HYGEIA.

THIS MOST SUCCESSFUL BEVERAGE ever introduced achieves in perfection what alcoholic mixtures only pretend to do. It is a real stimulant, a true nerve tonic, dissipating languor, and wonderfully increasing energy and verve. To brain-workers it is inestimable.

"Ought to be on every dinner-table." "Leeds, July 29, 1880.

"'Sparkling Hygeia' is a most agreeable and exhilarating tonic beverage, well deserving public appreciation and support. "CLARENCE FOSTER, M.R.C.S.,

"Member du Congrès International d'Hygiène à Turin."

"In taste and appearance it resembles a mild champagne; while perfectly unintoxicating, it possesses the qualities of an exhilarating and refreshing beverage."—*Christian World.*

SAMPLE CASE of One Dozen on receipt of 6s.

Sole Proprietor—R. McDOUGALL, Washington Hotel, Liverpool, and 61, St. Paul's Churchyard, London.

THE "WASHINGTON," LIVERPOOL.

THE LARGEST AND BEST TEMPERANCE HOTEL IN THE WORLD.

First-class Bedroom, Attendance, Breakfast, and Tea, 8s. per Day. Commercial Charge, 7s. per Day.

SPECIALLY RESERVED ROOMS, 1s. 6D. EXTRA.

MONTHLY, PRICE HALF-A-CROWN.

THE CONTEMPORARY REVIEW.

CONTENTS FOR SEPTEMBER.

THE UNITY OF NATURE. By the Duke of ARGYLL. I.—What it Is, and What it Is Not.
HEINRICH HEINE. By CHARLES GRANT.
THE FUTURE OF THE CANADIAN DOMINION. By GEORGE ANDERSON, M.P.
THE ELEUSINIAN MYSTERIES. By FR. LENORMANT.
THE LAST PHASE OF THE AFGHAN WAR. By Lieut.-Colonel R. D. OSBORN.
THE SONNET IN ENGLAND. By JAMES ASHCROFT NOBLE.
THE APPRENTICESHIP OF THE FUTURE. By Professor SILVANUS P. THOMPSON.
FIJI: NOTES OF A VACATION TOUR. By Chief-Justice GORRIE.
THE IMPENDING CRISIS IN TURKEY. By an EASTERN STATESMAN.
THE HOMERIC QUE TION: A REPLY TO PROFESSOR BLACKIE. By Professor GEDDES.

STRAHAN and CO. (LIMITED), 34, Paternoster-row.

THOMAS BAKER,

THEOLOGICAL BOOKSELLER,

20, Goswell Road, London, E.C. Established 1849.

200,000 Volumes in every branch of Theology, English and Foreign, Old and Modern.
Catalogues on application.

CASH'S WOVEN NAMES AND INITIAL LETTERS.

FOR SEWING ON HOUSEHOLD LINEN, SOCKS, AND UNDERCLOTHING.

Any Name can be had in OLD ENGLISH for 6s. 6d. a Gross.

The Letters are manufactured in three sizes of Old English Type in Turkey Red. They can also be made in Black, both of which are warranted perfectly fast.

The price of the Single Letters in Red is 2s., 3s., and 5s. 6d. per gross box.

Shirt Labels Manufactured in every Variety. Samples and prices forwarded on application.

SOLD BY DRAPERS AND HOSIERS EVERYWHERE.

DEWHURST'S

SUPER GLACÉ THREAD

(Soft Finish), in White, Black, and Colours,

SUPER SIX-CORD, AND CROCHET COTTON,

Were awarded Medals for their excellent quality at the Vienna, Philadelphia, and Paris International Exhibitions.

MANUFACTURED BY

JOHN DEWHURST & SONS, Belle-Vue Mills, Skipton

LONDON WAREHOUSE—12, BREAD STREET, CHEAPSIDE.
MANCHESTER WAREHOUSE—1, MOUNT STREET, ALBERT SQUARE.

KINAHAN'S LL WHISKY.

Gold Medal Paris Exhibition, 1878.

PURE, MILD and MELLOW.
DELICIOUS and MOST WHOLESOME.
THE CREAM OF OLD IRISH WHISKIES.
Dr. HASSALL says—"Soft and Mellow, Pure, well Matured, and of very Excellent Quality."

The Gold Medal Dublin Exhibition, 1865.

20, GREAT TITCHFIELD STREET, LONDON, W.

1d. weekly. Monthly part, 5d.; by post 7d.

GARDENING ILLUSTRATED.—Villa, Suburban, Cottage, and Town Gardening. Window Plants, Bees, Poultry. All Newsagents. Copy by post, 1½d. Vol. I., 700 Illustrations, 7s. 6d.—37, Southampton-street, Strand, London.

Now ready, crown 8vo, price 3s. 6d.

QUAKER ANECDOTES.

Edited by RICHARD PIKE.

"The 'Quaker Anecdotes,' which Mr. Richard Pike edits, may while away many a vacant five minutes."—*Athenæum.*

"As the book becomes known it will have a great popularity."—*Christian Age.*

"The author has presented, at the same time, a rich treat to the jaded literary appetite, and furnished platform speakers with no end of new stories wherewith to point and relieve their speeches at public meetings."—*Liverpool Mercury.*

"We thank Mr. Pike for his book. We have found it intensely interesting."—*Methodist New Connexion Magazine.*

"The tales collected in this book will be found to amuse as much as to edify."—*Daily Telegraph.*

"This book will be a pleasant companion for spare moments."—*The Fountain.*

"A curiously interesting collection."—*Christian World.*

"Just the book for the leisure hour, the railway journey, or the seaside visit."—*General Baptist Magazine.*

London: HAMILTON, ADAMS, & CO.

Sent post free by the editor, R. PIKE, 90, London-road, Nottingham, on receipt of 3s. 6d.

THE LITERARY WORLD

For this Week (Price One Penny) contains:—Professor Nichol on Byron—Men of Letters and the Universities—Byron's "Cain" and Contemporary Critics—The Science and Art of Education—Free Trade Fallacies in Education—Some American Poetry—Italy and Her Invaders—Ravenna and its Scenery—Dr. Peter Bayne on "King Lear"—A Trip to Manitoba—The Liquor Law in Manitoba—September Magazines—Literary Table Talk—Publications of Week.

THE SUNDAY SCHOOL TIMES

For this Week (Price One Halfpenny) contains chapters of the serials, "Miriam's Legacy," by Mrs. Woodward, and "Selma's Troubles," by Eglanton Thorne—The Times we Live In: The Joy of Harvest. By Marianne Farningham—Lessons on the Psalms: Psalm XXVI.—The International Lesson. By Marianne Farningham—Lessons on the International Text for Infants—Christ and the Little Children. A Lesson by the Rev. Adam Scott—Anecdote by Mr. Spurgeon—For the Little Ones: "The Good Shepherd," and "Morning Prayer"—Poetry: A Boy's Prayer. By Marianne Farningham—Some Lessons in a Flower Bed—The Mountaineer's Advice. By Mrs. Margaret Sangster—Wearing Bright Faces.

THE CHRISTIAN WORLD PULPIT

For this Week (price one penny) contains:—Confidence for the Future. By the Rev. FREDERIC GREEVES—Pictures from Daniel. By the Rev. G. T. COSTER.—The Graves of our Fathers and Mothers. By the Rev. G. W. M'CREE—A Tribute to Sunday-schools. By the Rev. JOHN T. STANNARD—The Virtue of Prayer. By the Rev. HENRY WARD BEECHER—Restlessness. A Sermon to the Young. By the Rev. J. P. GLEDSTONE—Christ our Example. By the Rev. D. TATTON—The Crowns of the Redeemer and the Redeemed.

THE CHRISTIAN WORLD MAGAZINE

For September (price Sixpence), contains: Penelope. By Emma Jane Worboise—Our Summer Wanderings—Unforgotten. By Beatrice Bristowe—The Poor Parson's Month in Germany and Switzerland—With the American Shakers—The Twentieth of September. By G. S. Godkin—Chaucer and his Pictures of English Life. By G. Holden Pike—"Ordered to the Front." By Merner Manton.

LONDON: JAMES CLARKE & CO., 13 & 14, FLEET ST., E.C.

THE AMERICAN WIDE AWAKE

A HIGH-CLASS ILLUSTRATED MONTHLY,

Especially adapted to the tastes of Young People,

Will give unbounded delight to intelligent young folks of all ages, and also afford no little entertainment to their seniors. Many of the pictures and stories are quite unique.

WIDE AWAKE has an immense sale in America, and is especially welcome to the homes of Christian people.

"Another capital American magazine for children and young people."—*Spectator.*

"The August WIDE AWAKE contains another really delightful set of cat-pictures by Mr. J. G. Francis, a young Boston designer, whose appearance in what may be called the field of humorous natural history is regularly greeted with pleasure by the adult as well as the juvenile readers of the magazines to which he contributes."—*Philadelphia "Sunday School Times."*

"WIDE AWAKE for August is a rich and elegant number, both in pictures and reading matter. It is a peculiar merit of this periodical, also, that it adapts itself to the comprehension and vocabulary of children."—*N. Y. "Christian Intelligencer."*

WIDE AWAKE numbers among its contributors some of the best writers for children in the country, and others who bid fair to become so."—*Boston "Golden Rule."*

"The WIDE AWAKE for August is indispensable for the entertainment of the juvenile portion of our families this warm weather. Here is entertainment without effort; recreation for the verandah and hammock without muscular exertion. Poetry and parable and pictures abound to please the eye and gratify the imagination. The poetry of the number is unusually good."—*Philadelphia "National Baptist."*

"WIDE AWAKE certainly grows better and better. We enjoy it ourselves as much as any of the little folks seem to. . . . The illustrations, also, are delightful. This magazine affords a valuable artistic training to the eyes of its young readers, while also it informs and amuses them."—*Boston "Congregationalist."*

"We earnestly recommend 'Paterfamilias,' by immediately procuring a specimen, to test for himself the justice of the high eulogies which this periodical has secured."—*Nonconformist and Independent.*

"By no means an expensive magazine, when its artistic and other claims are taken into consideration. There are over 70 pages of good readable matter for our bairns, printed on good paper and in good type. The illustrations are good."—*Fountain.*

"WIDE AWAKE is rich in attractions, the illustrations being again extremely good."—*Rock.*

"The illustrations are admirable. In fact, the magazine is full of just the sort of reading which children of all ages must heartily appreciate."—*Literary World.*

"The publishers deserve the hearty thanks of our boys and girls. Like another Transatlantic monthly, its most salient feature is the originality and excellence of its wood-cuts, which have a finish rarely, if ever, met with in English periodicals. The letterpress also contains some capital stories, bright and fresh."—*Ipswich Free Press.*

SPECIAL NOTICE.—The Publishers are so convinced that this Magazine requires only to be known to become a general favourite, that they offer the July Number—commencing a new volume—FREE to any one who will remit Five Shillings for the remaining Five Numbers of the Year—i.e., they will send, on receipt of that amount, the Numbers for July, August, and September, and the other Three Numbers as published.

JAMES CLARKE and CO., 13, FLEET-STREET.

The *Family Circle Edition* of the *Christian World* for August 31 contains:—

Rhoda's Ambition: Complete Tale. By EGLANTON THORNE.
Coals of Fire: A Complete Tale. By ALEY FOX.
Only a Dream: A Serial Tale. By MARIE J. HYDE.
The Story of a Dream.
A Slice of Bread and Butter: A Complete Tale.
To Make Your Children Reliable. By Mrs. HENRY WARD BEECHER.
The Wonderful Nest: ILLUSTRATED.
Effie's Wish: ILLUSTRATED.
Sea Breezes: ILLUSTRATED.
The Silver Wreath. Pussie's Luncheon.
A Vacation Lesson. Turning Points.
Home Talk. Summer Holidays.
Our Maiden Aunt. Flood-tide.
Curiosities of Churchyard Literature.
Travelling with Sealed Eyes.
Economy: What it is, and What it is Not.
Household Recipes: Sponge Custard, Cocoanut Biscuits.
One's Own Possessions. A Sea-shore Sermon.
The Two Housekeepers. Master Paint-Brush.
Waiting for Papa. Weary Women.
The Two Armies. By OLIVER WENDELL HOLMES.
On Reading. Human Eyes, and How to Use Them.
Selections Grave and Gay.
Young People's Pastime.

ONE PENNY.

Post Free Three-halfpence; or One Shilling and Eightpence per Quarter.

The Part for September (containing the Numbers for August) price 6d.; post free 7d.

"Altogether, this periodical may justly claim to be one of the best as well as cheapest of all the religious weeklies. The tone which it preserves throughout is pure and elevated."—*Greenock Telegraph.*

LONDON: JAMES CLARKE & CO., 13 & 14, FLEET STREET.

Price 2s. 6d.

THE MODERN REVIEW:

A NEW QUARTERLY MAGAZINE.

Contents for JULY.

1. CRITICAL METHOD. I. By Professor KUENEN.
2. THE LATER STONE AGE IN EUROPE. By EDWARD CLODD, F.R.A.S.
3. SYNESIUS OF CYRENE. II. By R. CROMPTON JONES, B.A.
4. NATIONAL INDEPENDENCE AND RELIGIOUS INTERNATIONALISM. By Professor ALBERT REVILLE.
5. FRANCE AND THE JESUITS. By Professor RAUWENHOFF.
6. SOME TENDENCIES OF MODERN BIOLOGY. By ANDREW WILSON, Ph.D., F.R.S.E.
7. THE MONKS OF BOLTON. By ROBERT COLLYER.
8. THE AUTHORSHIP OF THE "EIKON BASILIKE." By W. BLAKE ODGERS, LL.D.
9. THE TWELFTH GERMAN PROTESTANTENTAG. By Pastor J. R. HANNY.
10. NOTES AND NOTICES. By FRANCIS J. GARRISON MARK WILKS, &c.

"The *Modern Review* is always fresh and clever."—*York Herald.*

"The third number of the *Modern Review* is before us, and no one could desire, or is likely to find, a better half-crown's worth of literary and philosophical reading. It is quite up to the mark of the old-established quarterlies, both in matter and treatment, and but for the comparative absence of the discussion of political problems, there is much to connect it, in the selection of its subjects, with our highest monthlies."—*The Standard.*

"The *Modern Review* holds by the spiritual as opposed to the Materialistic philosophy, and may be fairly taken as a representative of Liberal Christianity."—*New York Christian Union.*

Published for the Proprietors by JAMES CLARKE and CO., London; JOHN HEYWOOD, Manchester; and may be had by order of all Booksellers.

BOOKS FOR HOLIDAY READING.

A RED-ROSE CHAIN. By MAGGIE SYMINGTON. Crown 8vo, cloth, 5s.

"A well-written story. . . . Interesting from first to last, and full of valuable lessons."—*Rock.*

BY the SAD SEA WAVES, and MISS PRISCILLA'S SUMMER CHANGE. By MARGARET SCOTT MACRITCHIE. 1s.; cloth, 1s. 6d.

"A pleasant book for the holidays; full of bright, hearty humour, and capable of conveying wholesome practical lessons. It is the kind of book which many folk like to have near them at the seaside, especially on a dull day."—*Irish Evangelist.*

"A story of seaside experiences, which will doubtless be received by many a family man as a truthful record, in so far as it sets forth in an amusing fashion the comparative uselessness of the expensive experience annually indulged in by husbands and fathers who, at the bidding of the feminine portion of their households, commit themselves to the pains and penalties of what is usually designated a holiday trip. The little worries, tempertests, and inconveniences incidental to such occasions are capitallydescribed by Miss MacRitchie, whose powers of observation and sense of humour would appear to be somewhat largely developed."—*City Press.*

JOAN CARISBROKE. By EMMA JANE WORBOISE. Crown 8vo, cloth, 5s. Just published.

"A fresh and attractive book, written in a clear, easy style, and with a true artistic grouping of characters and incidents. . . . It is a 'realistic,' yet healthful story of home life."—*Irish Evangelist.*

"The drawback of the book is a somewhat undue tendency on the part of Mrs. Worboise to sermonise in her dialogue; in other respects, it is an admirable story, well told."—*British Quarterly Review.*

"This is a pleasant story of the domestic kind. The character of the heroine is nicely drawn, and the incident is sufficiently interesting to make it very readable."—*Spectator.*

"Mrs. Worboise always writes well, generally with sound judgment and in a clear, interesting style. . . . We like this book specially for the true and practical views of life and duty which are inculcated throughout."—*Congregationalist.*

"The book is nowhere dull, and occasionally both pathetic and humorous."—*Athenæum.*

"However diversified the characters, they are well drawn, and assist towards the development of a well-told story. Joan Carisbroke is a well delineated character, and the record of her struggles, and the incidents of her life are portrayed with the art of an accomplished story-teller."—*Ardrossan Herald.*

"Mrs. Worboise always writes well, generally with sound judgment, and in a clear, interesting style. . . . We like this book specially for the true and practical views of life and duty which are inculcated throughout."—*Congregationalist.*

"This is a pleasant story of the domestic kind. The character of the heroine is nicely drawn, and the incident is sufficiently interesting to make it very readable."—*Spectator.*

"The book is nowhere dull, and occasionally both pathetic and humorous."—*Athenæum.*

OLD MAIDS' PARADISE. By ELIZABETH STUART PHELPS. 1s.; cloth, 1s. 6d.

"For rich, refined American humour, commend us to Elizabeth Stuart Phelps' 'Old Maids' Paradise.'"—*Sussex Daily News.*

"People may criticise Miss Phelps' books, but everybody reads them, and finds in them a charm which they are not slow to acknowledge."—*Portland "Transcript."*

PRISCILLA; or, the Story of a Boy's Love. By CLARA L. WILLMETS. 1s.; cloth, 1s 6d.

"Its tone throughout is pure and elevating."—*Edinburgh Daily Review.*

"Will be read with pleasure by those who do not care for the sensational, and can appreciate the many little touches of quiet humour scattered over its pages."—*Ardrossan Herald.*

LONDON: JAMES CLARKE & CO., 13 & 14 FLEET ST., E.C.

THE ISSUE OF THE

SUMMER HOLIDAY NUMBERS

OF

The Christian World

IS NOW COMPLETE.

Their contents include, besides numerous

PICTURES & STORIES FOR THE CHILDREN,

and many other attractions for the various members of the Family Circle, the following

TWENTY-FIVE COMPLETE TALES:—

1. A MIDSUMMER STORY. By ELIOT MCCORMICK.
2. FISHER REUEL. By MAGGIE SYMINGTON.
3. FOR THE SAKE OF SOMEBODY. By Mrs. SEAMER.
4. THE MAGIC FIDDLE BOW. By H. W. MABIE.
5. MISS RUSSELL'S COMPANION. By JENNIE PERRETT.
6. MY GODMOTHER. By HOLLIS FREEMAN.
7. MY PUPIL. By LUCY WARDEN BEARNE.
8. ONE SABBATH. By MARGARET SCOTT MACRITCHIE.
9. THE ROMANCE OF RINGTON BEACH. By F. M. HOLMES.
10. A BRIEF HOLIDAY. By JANET W. MUIRSON.
11. THE STORY OF A SILK DRESS. By E. W. OLNEY.
12. EUPHRASIA'S HERO. By MINNIE WORBOISE.
13. WILD ROSES. By MARGARET SCOTT MACRITCHIE.
14. BEEDOM. By NACHITA.
15. OLD NANNIE'S STORY. By LUCY WARDEN BEARNE.
16. A SUMMER'S TALE. By ELISABETH OLMIS.
17. LOVE'S CHOICE. By H. MURRAY BEDFORD.
18. TWO LOVE STORIES.
19. GRACIE'S BROTHERS. By LUCY WARDEN BEARNE.
20. MAY'S STRATAGEM.
21. WITH A HOE. By ELEANOR KIRK.
22. COALS OF FIRE. By ALEY FOX.
23. RHODA'S AMBITION. By EGLANTON THORNE.
24. THE STORY OF A DREAM.
25. A SLICE OF BREAD AND BUTTER.

The NINE NUMBERS *may be had of Newsagents for* NINEPENCE, *or, from the Office direct, post-paid, for* THIRTEENPENCE.

JAMES CLARKE & CO., 13 & 14, FLEET ST.

THE
Nonconformist and Independent.
THURSDAY, SEPTEMBER 2, 1880.

THE BURIALS BILL IN COMMITTEE.

THE opponents of the Burials Bill who believed that the Government would, after getting the Bill read a second time, as an affirmation of its principle, abandon it for the Session, have reckoned without their host. For the Government have shown themselves to be as much in earnest in regard to this measure as to the other measures which they have pushed through Parliament with so much labour and in the face of so many difficulties. Nor has even a Saturday sitting had so prejudicial an effect in shortening discussion on the Bill as might have been anticipated; some ten hours having been devoted to a calm and business-like discussion of the subject, and having sufficed to pass the Bill through this, its most critical, stage. For that result we have, we acknowledge, partly to thank the occupants of the Conservative benches; who not only appeared in diminished numbers, but either offered resistance with abated bitterness of tone, or quietly conceded points over which a small party of obstructionists might have vigorously fought.

The results of the discussion in Committee have, in most respects, corresponded with the anticipations which had been formed after the Ministerial announcement on the second reading. When Mr. WILBRAHAM EGERTON'S amendment against going into committee had been rejected by a majority of nearly four to one, the work of undoing the mischief done to the Bill by the Lords was quickly begun; the very first important Ministerial amendment being the excision of Lord MOUNT EDGCUMBE'S words, limiting the operation of the Bill to places having no parochial unconsecrated burial-ground. This restriction was properly resisted by Mr. MORGAN, as putting it within the power of the clergy and others to defeat the Bill, by providing patches of ground for the burial of Dissenters, instead of their being interred in the parochial churchyard. And the limitation was defended on the ground that it sufficed to meet the grievance of Dissenters, who were not entitled to ask for more than they should be buried *somewhere*, with services of their own choice. The distinction is, of course, a vital one, and the striking out of the Lord's amendment by 157 votes to 72 was, in fact, a re-affirmation of the fundamental principle of the Bill.

The Archbishop of YORK'S amendment, excluding *cemeteries* from the operation of the Bill, was the next to go; and it went without a division, and after a very feeble opposition. The effect, however, is of the greatest practical importance; inasmuch as the consecrated parts of cemeteries will now be placed on the same footing as churchyards, and that change must surely, at a future time, be followed by the abolition of the present enforced division of cemeteries into consecrated and unconsecrated portions. This part of the Bill, we admit, goes beyond the provisions of any of Mr. MORGAN'S Bills; but that is one of the consequences of delay in doing justice. When justice is done at last, it is done more fully than could have been hoped for in the first instance.

It may be allowed that cemeteries belonging to proprietary companies are not in precisely the same category as those which have been provided by, and belong to, parishioners; though it must be remembered that the existing cemetery companies have had forced upon them, in the interest of the Established clergy, provisions in regard to consecration, to chapels and to fees which will be inconsistent with the new state of things to which this Bill will lead. A compromise has, however, been agreed on, and power has been given to the cemetery companies to frame bye-laws in harmony with the provisions of the Bill, notwithstanding anything contained in their own Acts of Parliament.

The 14th clause of the Bill had been generally condemned, and it was known that the Government would not maintain it as it stood. The recital of the acts of the Convocations was clearly doomed to go out of the Bill, and its omission was no sooner moved than it was assented to by the Government and even by the Opposition, which expressed gratitude for such a recognition of Convocation, but no anxiety whatever for the retention of the reference! What followed was still more remarkable. Mr. H. FOWLER moved that, instead of the clergy being relieved by the adoption of the rubrics contained in Schedule C, there should be a provision to the effect that, where the use of the present Burial Service is unlawful, another service, approved by the bishop, may be used at the request of the relatives. To that Mr. MORGAN at once assented, and we doubt whether Sir A. GORDON'S protest against such a virtual repeal of the Act of Uniformity, and the granting of such power to the bishops, would have been effectual, if Sir W. HARCOURT—just arrived—had not objected to the amendment, as being revolutionary and inconsistent with the idea of an Established Church; the very essence of which was that all its documents should be under the control of Parliament! This unlooked for episode had one good result; for it led Mr. MORGAN to qualify his assent to the proposal, by adding the proviso that the service prescribed by the bishop should be taken only from the Prayer-book and the Bible—which, afterwards added the erastian HOME SECRETARY had both been approved by Parliament! And this solution of the difficulty was adopted; though thirty-six Liberal members vainly tried to get rid of the amended clause. The net result is that Parliament has refused to recognise Convocation in the business; has got rid of the offensive Schedule C, and has adopted a rubric of its own, which, though borrowed from Convocation, is without the arbitrary requirement that no part of the substituted service shall be taken from the present Burial, or Communion, services!

In regard to the points already named, as well as to the renewed attempt to foist into the Bill Lord SALISBURY'S amendment relative to burial-grounds given within the last fifty years, there was agreement between the Government and its supporters. But two other proposed amendments found the Liberal party dissatisfied and divided.

Although Mr. ILLINGWORTH had given notice that in Committee he would so alter the 6th clause that it would allow of "Christian or other orderly services," Mr. COLLINGS sought to raise a discussion on the question on the motion for going into Committee. This protest against the clause as it stood was subsequently strongly endorsed by Mr. ILLINGWORTH, Mr. RICHARD, and Mr. WILLIS; who not merely insisted that the clause was inconsistent with the fundamental principle of the Bill, but claimed for others the same liberty which they claimed for themselves. There were but two answers to their objections and their demand. One came from Mr. MORGAN, who affirmed that the Bill would exclude but few persons, and that, in any case, if the amendment were carried, the Bill "would be gone"! Mr. H. FOWLER admitted that all the logic was in favour of the amendment; but they must be practical, and must carry the Bill! And the threat of the Minister, combined with the pleading of his Nonconformist supporter, proved fatal to Mr. ILLINGWORTH'S amendment, which was rejected by a combination of Conservatives and Liberals.

It is explained elsewhere how it came about that Mr. BRADLAUGH, instead of Mr. CAINE, proposed to take from the clergy the power of objecting to Nonconformist funeral services in both churchyards and the consecrated parts of cemeteries. Mr. MORGAN forgot that the Bill applied to both, when he asked, "How many Dissenters were likely to be buried in the parish churchyard on the Sunday?"—just as he forgot that he was legislating for England, as well as Wales, when he said that there were no Sunday funerals in the Principality. So, too, did Mr. BRIGHT, when, in his most persuasive way, he urged that Sunday services in churchyards would make the clergy feel acutely the intrusion forced upon them by the Bill. Notwithstanding the Ministerial pleading, however, the amendment was within three votes of being carried, and, as is shown elsewhere, only the votes of 61 Conservatives prevented its being carried by a good majority.

The question was again raised on the Report, but once more the Government fell back on Conservative support, and, by the aid of forty-four Conservative votes, defeated the sixty unofficial Liberals who voted against them. Not wholly defeated them, however; for the Government made two concessions,—they limited the possible prohibition of Sunday funerals to churchyards as distinct from cemeteries, and added a proviso that, when a clergyman objects to a funeral on Sunday, he must assign a reason in writing.

At a little after three o'clock yesterday morning, the Bill was read a third time in the House of Commons; and our expectation is that next week we shall be able to report that the Lords have assented to the Commons' amendment, and that the Bill has become an Act of Parliament!

The arrangements for the autumnal meeting of the Congregational Union of England and Wales, which is this year to be held at Birmingham, are now nearly complete. The annual sermon is to be preached on Monday evening, Oct. 11, by the Rev. E. R. CONDER; and on the following morning, the Conference will assemble in Carr's-lane Chapel, where, after Dr. NEWTH'S address, papers will be read by Dr. KENNEDY on "The Unity of Congregationalism;" by Rev. G. S. BARRETT, on "Pastoral Duty;" and by Rev. J. MCEWEN STOTT, on "Systematic Scriptural Teaching of the Young" with a view to neutralising injurious tendencies pervading much of the popular literature of the day. At the afternoon Session, the Rev. J. GOOD-EVE MABBS will initiate a discussion on the best means of promoting lay-preaching in connection with Congregational churches. The forthcoming jubilee of the Congregational Union in 1881 will furnish the leading topic for consideration at the meeting of the Assembly on Wednesday. Resolutions with a view to securing the attendance of representatives from the United States and the Colonies, and for raising a special jubilee fund available in the first instance for aiding the work of the Church-Aid and Home Missionary Society, are to be submitted to the Assembly by the Revs. J. B. PATON and Dr. ALLON. The report of the Committee on College Reforms was to have been read by the Rev. A. MACKENNAL; but an accident which that esteemed minister sustained, and which resulted in a fracture of his leg will, it is feared, render his attendance on that occasion impracticable, although we rejoice to hear that he is progressing satisfactorily toward recovery. The proceedings on Thursday will commence with a special devotional service; after which a conference will take place on the State of the Country in regard to Religion, and the consequent duty of the churches, in course of which short papers, descriptive and statistical, will be read by Rev. ANDREW MEARNS, for London; Rev. E. ARMITAGE, for Lancashire, and Rev. J. BROWNE for the agricultural districts. On Thursday evening there will be a public meeting in the Town Hall in the interests of Home work; and on the following evening a public meeting for young men will complete the programme, which includes, however, a large number of subsidiary meetings in Birmingham and neighbouring towns during the visit of the delegates.

The Congregational Union of Scotland, at a special meeting to be held at Glasgow on the 6th of October, will be occupied with the consideration of a series of resolutions formulated by a committee to whom the question of "Church-aid and Home Mission" had been referred. A division of operations under two distinct heads is suggested, on this basis. Churches having a membership of at least fifty, contributing at the rate of 10s. per member to pastor's salary, to the amount of £50 per annum, are to be dealt with under the "Church Aid" branch. Not more than one-half the income of the Union may be disbursed annually under the "Home Mission" branch, in aiding newly-organised churches likely to become self-sustaining, or to attain such a degree of strength as only to require help under the Church-aid branch; in aiding Churches which, though weak in membership and pecuniary ability, may nevertheless be deemed worthy of support as maintaining a needful testimony to the Gospel and the principles of Congregationalism; and in aiding or supporting preachers or evangelists at stations where, in the judgment of the committee, their services are needed and are likely to be useful.

The Burials Bill has so far successfully run the gauntlet of opposition, that it will soon emerge from the Commons, with somewhat changed features, to await its fate in the conference which must take place between the two branches of the Legislature. The *Guardian*, while regretting the expulsion of the insidious reference to Convocation—an organisation for which the writer claims "a constitutional position of advice *and initiation* on ecclesiastical subjects,"—characterises the Bill as on the whole a conciliatory measure, and deprecates the idea of the subject being left over to another Session. "All that could result from this," says the writer, "would be the renewal of painful discussions over a foregone conclusion, and, only too probably, an alteration of the measure for the worse." The Archbishop of CANTERBURY, in his visitation charge at Croydon on Tuesday, looked forward to the enactment as "likely not only to put an end to a painful controversy, but also to have something of a healing effect in reference to the general relations of Churchmen and Nonconformists.' The PRIMATE therefore commended to the clergy the desirability of exhibiting "a tolerant Christian spirit" in carrying out the law. On the other hand, the Rev. F. C. HINGESTON-RANDOLPH, one of the most outspoken opponents of the measure, is arranging for a demonstration of clerical malcontents, who are to be afforded an opportunity at Leicester, during the Congress week, of publicly declaring how they will deal with the enactment. Canon BELL protests against the supposition that the objections of the 15,000 clergymen who protested against the measure have undergone any modification; while the Rev. W. LEAY, vicar of Downside, unbaring the hoof of sacerdotalism, which, upon this question, has, for the most part, been discreetly draped, protests against the "invasion of our solemn rights as ministers of God," and "the perpetration of so unrighteous an infliction upon our prerogative." Although he demands a continuance of "our earnest protest against schism," he, with a fair measure of common sense, indicates his intention to render lawful submission to the powers that be. In spite of all the "tall talk" of which we have had more than enough recently, the vaticination of the *Times* will probably find its fulfilment. "By next year a good many of its opponents will have found out that they were never much against it at heart, and in a year or two more they may even have worked themselves into a belief that it was by their exertions that the Bill was carried."

Burial scandals are cropping up in India from the prolific seed of sacerdotalism which is now being so industriously scattered there by the State-paid clergy,—more than half of whom, although nominally "chaplains," are found to be located in stations where there are but few or no European troops. At Cuttack, during the absence of the Episcopal clergyman at an out-station, a Mrs. WALKER died. Dr. BUCKLEY, the Baptist minister, having been requested to officiate,

gave instructions, with a view to avoiding complications, that the grave should be dug in an "unconsecrated" part of the cemetery. Finding, however, on his arrival that the grave had been dug in the "consecrated" portion, he performed the Burial Service. Three days after the chaplain, upon his return, thought it necessary again to read the service over the remains. "One is tempted," writes Dr. BUCKLEY, "to ask, What part of the Burial Service did he read? Did he say, 'We, therefore, commit her body to the ground, earth to earth, &c.," when this had been done three days before? If he did, what a farce! If he did not, what a burial. The family and friends of the deceased had been at the service three days before, and the family had expressed their acknowledgments to me. At the service performed by the chaplain there were himself and his clerk only." The *Missionary Observer* for September, in recording these facts, refers to another incident. The child of a Government schoolmaster, being sick, the chaplain was sent for to baptize it. The chaplain was dining at the officers' mess, which he declined to leave. Death, unmindful of the convenience of ecclesiastics, visited the infant in the night, and when the chaplain was asked to perform the Burial Service, he declined. Instead of burying the body in a compound, as the clerical official recommended, the bereaved parents applied to a Nonconformist missionary, who readily afforded his aid, and the remains were interred in that portion of the cemetery not set apart for members of the Church of England. Well may Dr. BUCKLEY remark:—"It could do no harm to amend our burial laws here, as you are doing in England. It is only priestism that stands in the way."

It is with deep regret we record the death of Mr. JAMES WATSON, the eminent publisher (James Nisbet and Co., Berners-street). As chairman of the Statistical Committee of the London School Board, the deceased rendered valuable service to the cause of popular education in the metropolis. He was for many years a member of Regent's-square Church, and an intimate friend of the late Dr. HAMILTON and of his successor, Dr. DYKES. For some time past he had suffered from severe indisposition, which terminated fatally yesterday, much to the grief of a wide circle of friends by whom he was deservedly held in very high esteem.

THE LAST STAGES OF THE BURIALS BILL.

[FROM AN OCCASIONAL CORRESPONDENT.]

THE business of piloting the Burials Bill through Committee in the House of Commons on Saturday proved to be a very delicate and difficult operation, and more than once in the course of the proceedings the Bill seemed to be in imminent danger of being shipwrecked, and quite as much, it must be admitted, from the superabundant zeal of its friends as from the now subdued, but still watchful, hostility of the gentlemen on the other side of the House.

The Speaker took the chair soon after twelve o'clock; and although a few minutes sufficed to dispose of the questions and notices of motion, we were still, apparently, a long way from Committee. Mr. Jesse Collings blocked the way, and, by resuming his speech, began the day before, on the restriction in the Bill to Christian services, he ran the risk of throwing open the floodgates of talk on the other side of the House, and, possibly of preventing the passing of the Bill. No wonder, therefore, that he soon provoked a storm of deprecatory cries from his own side of the House, which became angry, and almost fierce, when he foolishly charged the Government with forging a new instrument of intolerance and bigotry. The argument of the speech was sound enough, and would have been admirably in place in Committee, but coming when it did, it had the appearance of intentional mischief. Mr. Osborne Morgan made no other reply than that the speech was out of place, and then Earl Percy ominously enough rose from the bench of Tory obstructives. Fortunately he had but a few words to say, but Mr. Hubbard had a letter against the Bill to read from a clergyman. By a happy accident, Mr. Bradlaugh was able to match it by another letter from another clergyman in favour of the Bill; and then the House divided on Mr. Egerton's motion proposed the day before. The result of the division was a foregone conclusion, and no surprise was felt at a majority of eighty-eight for the Government. But we were not to go into Committee even yet, for on the motion being made that the Speaker leave the chair, Mr. Newdegate has a solemn warning to deliver on the revolutionary course on which the House is entering. It delays us, however, for only a few moments, and then the Speaker quietly steps down from his chair, Mr. Playfair takes his place at the head of the table, the "bauble" is removed from the end of it, and the House at last is in Committee.

And now, as Mr. Morgan had previously urged, we get to "business." Clause 1 contains two of the alterations by which the Lords had limited the scope of the Bill, and the Government has determined that they shall go. The first is Lord Mount Edgcumbe's amendment, estopping the operation of the Bill in parishes where there is already, or may be hereafter, a cemetery containing unconsecrated ground. The proposal to strike out this restriction gave rise to a lengthened and very lively debate. Mr. Morgan objected to it as a provision which would enable the opponents of the Bill to defeat its object altogether, which led Mr. Hubbard to ask what its object was. Was it to remedy a grievance, or was it to make an aggression on the property of the Church? Mr. Morgan Lloyd, from behind the Treasury Bench, claimed the right of every citizen to be buried in the churchyard, which brought up Sir R. Cross in his most confident manner, with the declaration that that was precisely what the Government dared not ask for in the Bill, as they knew that public opinion would not sustain them in demanding that "infidels, Jews, and heretics of all kinds" should be allowed to be buried in the churchyards. At this point we had an interesting and suggestive speech from Mr. G. Russell, a nephew of the late Earl Russell, who besought the Government to "set their faces as a flint against the emasculating amendments which had been introduced into the Bill by the House of Lords." An opening of this sort from anybody would arrest the attention of the House, but coming from the quarter it did it was greeted by the Liberal members with hearty cheers, which rang out again and again as sentence followed sentence in the same spirit. Mr. Russell is a young man, and he spoke with a becoming diffidence, which evidently won upon the House, and it is no wonder that he had something like an ovation when he resumed his seat. Mr. Beresford Hope, who seems most unaccountably to have an incurable jealousy of all young aspirants for Parliamentary favour, criticised the speech from an artistic point of view; and then, after a few words from Mr. Pugh in favour, and from Mr. A. Balfour against, the proposed omission from the clause, Sir A. Gordon, from the back bench above the gangway on the Government side, called attention to the fact that in the Irish Burials Act passed in 1868 by the Tory Government, all that is now asked for was freely conceded. And now we have a speech from Mr. E. Clarke, the elected and rejected for Southwark, and present member for Plymouth. The hon. member is not an imposing personage; for he is not merely diminutive in stature, but insignificant in appearance; and as he sits in his place, a stranger might be excused for supposing that some lad from Westminster School had strayed into the House and taken a seat amongst its members. But the hon. member undoubtedly knows how to speak, although even here his ability is rather that of manner than of matter, for, with an excellent voice and delivery, he indulges in observations that are simply fantastic, and which no man in his senses could utter after a moment's reflection. On this occasion he had many things of this kind to say, amongst others, that the Bill was intended not to remove a grievance, but simply to insult the Church. It was almost a pity that Mr. Bright did Mr. Clarke the honour of replying to him. But it was not a complimentary reply; and, if we may judge from some observations we afterwards heard in the lobby, the hon. member for Plymouth was made to look very small indeed, even in the eyes of his own friends. Oratorically, it was very emphatically passing from the sublime to something else, when Mr. Egerton followed Mr. Bright. Nor did Mr. McArthur, Earl Percy, or Mr. J. Howard do much to restore the interest of the debate; and presently, when the Committee divided on the question, Lord Mount Edgcumbe's amendment was negatived, amidst loud cheers from the Liberal side, by a majority of eighty-five.

Mr. Morgan next proposed to strike out the Archbishop of York's amendment, which restricted the application of the Bill to public cemeteries. The previous division had shown the strength of the Government and the temper of the House, and practically without debate the omission was agreed to.

Mr. Woodall next proposed to add to the clause words which would give all parties a common right to the use of cemetery chapels as well as cemeteries. But Mr. Morgan was unwilling to accept the amendment, and Mr. Talbot described it as "disestablishing the Church of England with a vengeance;" while Mr. Beresford Hope urged the Government "not to overweight the Bill by so purposeless an innovation." Sir A. Gordon also opposed the amendment, and Mr. Woodall at once agreed to withdraw it. Mr. H. Fowler now urged that proprietary cemeteries should be brought within the scope of the Bill; but Mr. Morgan objected to this as an obligation to be imposed on cemetery companies, and agreed instead to insert words making the matter permissive, which were agreed to. After this Mr. Egerton once more brought the "recent donors" into view, proposing that all such should have power, within six months after the passing of the Bill, to prevent its application to consecrated burial-grounds given as a free gift. But Mr. Balfour, not satisfied with this, proposed to amend the amendment by extending the exclusion to all churchyards given "within the last fifty years unless with the consent of the donor." Mr. H. Fowler pointed out the fallacy of the assumption that parochial burial-grounds were the private property of the Church of England, while Sir R. Cross and Sir J. Mowbray supported it. Mr. Morgan reminded the House that a similar amendment had been defeated by a large majority in the House of Lords, to which Sir M. Hicks Beach maladroitly replied that that was hardly a conclusive argument against its consideration in the House of Commons, which *naïveté* admission woke up the cheers below the gangway on the Liberal side of the House, apparently, however, without in the least awaking Sir M. Beach to their significance. Mr. Bright followed, and his reference to the Bishops in the House of Lords "attending to the interests of the Church of England," produced a lively episode in the debate, which was continued by Sir H. Peek and Mr. Hope, and concluded by a grotesque encounter between Mr. Cavendish Bentinck and Mr. Finigan, which caused the House to explode in laughter. On a division, Mr. Balfour's amendment to Mr. Egerton's amendment was rejected by 156 to 67, and the original amendment was subsequently withdrawn.

Next came Mr. Stanley Leighton with an amendment to bring Dissenting burial-grounds within the scope of the Bill; but even Mr. Hubbard could not agree to this, and the amendment was withdrawn. Following this was the amendment of Mr. Caine, for striking out the words which will enable a clergyman to prohibit a Nonconformist burial service on Sunday, Good Friday, or Christmas-day. Surprise was felt in some quarters when, on Mr. Caine's name being called, Mr. Bradlaugh rose to move the amendment in his name. This, we believe, was the result of not one, but a series of accidents. Mr. Caine having been obliged to leave town before the day for the Committee was fixed, and in ignorance when it would come on, had placed the amendment in the hands of Mr. Burt. He, in his turn, was obliged to leave at four o'clock, and arranged with Mr. Cowen to move it. That gentleman, also, was not in the way at the time, and asked Mr. Bradlaugh to undertake the duty, to which he consented.

Mr. Bradlaugh proposed the amendment in a brief speech marked by great judgment and good taste, and Mr. Morgan at once replied regretting that he could not accept it; but from the somewhat cavalier fashion in which he dealt with it he evidently had no conception of its practical importance or of the feeling it would excite in the House. As a matter of fact this amendment excited as lively an interest as anything in the entire sitting of the Committee, and it required all Mr. Bright's skill in pleading to win a bare majority for the Government against it. The preparations for the division were watched with the keenest interest from the gallery, and it was with no surprise that the numbers were found to be so close, or that the Liberal members below the gangway cheered so vigorously at their near approach to a victory.

On Clause 6 we had what was the most important debate of the sitting, Mr. Illingworth proposing so to amend the clause as to permit Christian "or other" orderly services at the grave. The feeling of the Liberal members on the subject was shown by the hearty cheers which greeted Mr. Illingworth's rising, and the speech which he delivered was a firm but temperately-expressed demand that the Bill should be made fair and just to all alike by the full concession of their civil rights. Mr. Morgan made but a feeble reply, and admitted that logically the case for the amendment was unanswerable. His one argument against it was that if it were carried the Bill was gone. Mr. H. Richard followed in a carefully-expressed argument in favour of the amendment; then came Sir W. Barttelot in what, for him, was a most moderate speech, protesting against what he called the intolerance that came from below the gangway on the Liberal side. The two chief features of the debate were, first, a pathetic speech from Mr. Ashton Dilke, the member for Newcastle, in favour of the amendment, and one of great power from Mr. H. Fowler against it. The discussion was left almost entirely to the Liberal members; and as the debate drew to a close it began to look as though the Conservative members were going neither to speak nor to vote, and that the Government were to be left to be beaten by their own friends, and the Bill lost in consequence. And some such suspicion seemed to be felt on the Treasury Bench; for Mr. Morgan slipped across the House, and eagerly consulted with Mr. Beresford Hope and Mr. Balfour. But when the division was called, the Conservative members kept their seats, and presently filed out in a body in support of the Government, who were thus enabled to defeat the amendment by 125 to 57. The announcement of the numbers, however, was received in perfect silence by the House, and not a few of the members, we suspect, knew full well that despite the retention of the words "Christian and orderly," the churchyards will practically be found to be opened to all alike.

Mr. Beresford Hope next proposed to limit the right of conducting services to "males." He recognised the conciliatory spirit displayed by Mr. Bright and Mr. Morgan, and as they have been holding out so many olive branches he asks them for this further concession in deference to the feeling of the Church to which he belongs. The Attorney-General points out that it is impossible to accept the amendment, which is accordingly withdrawn. Clause after clause is now disposed of with but little debate, till we come to clause 14, in the discussion on which an incident occurred of a most startling description, and which threatened for a time to put a stop to all further progress with the Bill. Clause 14 is the Convocation clause, which had given trouble in the House of Lords, and about which a great deal has since then been written and spoken. Mr. H. Fowler had two amendments to this clause, one to strike out the whole of the reference to Convocation, and the other to substitute for the enacting portion of the clause as it stood words, amongst others, authorising the use of such service at the burial "as may be prescribed or approved of by the ordinary." Mr. Morgan had accepted these amendments, on behalf of the Government; one had actually been passed by the Committee, and the other was just moved, when Sir A. Gordon rose to object to it; and at the same moment Sir W. Harcourt walked into the House. Sir A. Gordon did not at all approve this unlimited discretion given to the Bishops, and gave good reasons for his dislike. Sir W. Harcourt was all attention, and the moment Sir A. Gordon ceased, without a word with his colleagues, or a glance at the Bill, he rose to speak. Up to this moment a sort of "happy-family" understanding had prevailed throughout the House. There had been occasional sharp passages in debate, it is true; but they were all within limits, and in moderation, and the Conservatives, even more decidedly than the Liberals, had shown that they were desirous of getting the Bill out of hand and done with. But Sir W. Harcourt had not been speaking half a minute before the scene had entirely changed. He denounced the amendment, and, without intending it,

he denounced the clause. The cheers rang out wildly from below the gangway on the Liberal side; there was consternation on the Treasury Bench, and great excitement throughout the House. The moment the Home Secretary sat down, Mr. Beresford Hope sprang to his feet, and in his most extravagant manner commented on what had occurred, concluding with a motion to report progress, which Sir John Mowbray seconded in a speech of almost inarticulate vehemence. A scene of great confusion followed, Mr. Illingworth, Mr. Courtney, Sir A. Gordon, and Lord Randolph Churchill all rising to order in quick succession. At length Mr. Morgan was enabled to say a few words in explanation; Lord Hartington backed up Mr. Morgan's authority; Sir W. Harcourt admitted his mistake, and the storm was appeased by the addition to Mr. Fowler's amendment of words limiting the new burial service to prayers taken from the Book of Common Prayer and passages from Holy Scripture. The motion to report progress was then withdrawn, and after some further discussion the clause as amended was carried on a division by 98 to 34. An amendment by Mr. Labouchere, which provided that there should be an invariable scale of charges, according to the space occupied for graves, grave-stones, and monuments, was negatived on a division by 71 to 34; and then, just after ten o'clock, amidst loud cheers, the Bill passed through Committee.

Substantially, the House of Commons has restored the Bill to the shape in which it was first introduced by the Government, with the exception that in the matter of the 14th Clause it has been immensely improved. It now remains to be seen what the Lords will say; and we confidently anticipate that the extremely conciliatory spirit of the Government on the one hand, and the resolute attitude of the Radical party in the House of Commons on the other, will induce their lordships to accept the Bill in the shape in which it goes back to them, and that it will soon take its place on the Statute Book as one of the fruitful results of the first Session of the new Parliament. The Bill as amended will probably be considered by their lordships to-morrow (Friday) night, and perhaps in the constrained absence of the Archbishop of Canterbury, who desired a Saturday sitting for the purpose.

CONSIDERATION ON REPORT AND THIRD READING.

The consideration of the Bill as amended was set down for the first thing at the nine o'clock sitting on Tuesday, but the South African debate being prolonged, it was towards one o'clock on the following morning that the Bill came on. There was a surprisingly good attendance, and an obvious determination on both sides to dispose of the Bill at that sitting—late though it was; and, therefore, Sir R. Cross induced Lord Percy to withdraw a motion for adjournment. Mr. Ashton Dilke, however, entered a final protest against the exclusion of other than Christian services, and complained that the independent Liberals were being overridden by the Government and the House of Lords. He, however, acknowledged that the Nonconformists had manfully stood by their principles. Serjeant Simon also objected to the restricted character of the Bill, and wanted to know why Jews should be buried like dogs, if it were necessary to bury them in churchyards, as in some cases it might be? The only contentious matter was the Sunday funeral question, which was again raised by Mr. Bradlaugh, who, we understand, declined to give way to Mr. Caine, though that gentleman was ready to move the amendment of which he had given notice. Mr. Bradlaugh, Mr. Broadhurst, and Mr. Caine pleaded with great force on behalf of the working classes that they should not be denied the right to bury their relatives on Sunday. Mr. Richard and Mr. Illingworth pointed out the invidiousness of the proposed arrangement as regards Nonconformists. The former warmly thanked Mr. Morgan for his services in connection with the Bill, and begged of him to make this concession to his own friends; while Mr. Illingworth dwelt on the fact that the Government were in a minority on their own side of the House, and had to rely on Tory support. Mr. Morgan, besides repeating that no remonstrances on the subject had reached him, and that he had never seen a Sunday funeral in Wales, urged a new objection to the amendment, viz., that it would create an inequality in favour of Nonconformists; for the clergy can now refuse to bury Churchmen on Sundays. He stated this on the authority of the Lord Chancellor—an assertion which elicited from Mr. Labouchere the blunt declaration that they had had too much of the Lord Chancellor in this Bill, and that he hoped the Ministry would emancipate themselves from the thraldom of the Lord Chancellor! This hit was loudly cheered on the Liberal side, where it was known that Lord Selborne's name had been even more freely used in private than it had been in public. Mr. Bright pleaded less strongly for the retention of the words objected to than he had done on Saturday, and seemed to leave it to the House to decide. It was, indeed, thought that the Ministry would be beaten; but Mr. Morgan had promised to make two concessions—one was to exclude cemeteries from the operation of the Sunday section; the other the addition of a proviso that, when a clergyman objects to a Sunday funeral in a churchyard, he must assign a reason in writing. This led some Liberals who voted against the Government on Saturday to support them now; but it was really the votes of forty-three or forty-four Conservatives which enabled the Government to defeat the sixty of their supporters who voted against them.

The remaining amendments were soon disposed of, Mr. Hope and Sir R. Cross assenting to the proviso about the clergyman's objection, though not liking it. Then Mr. Morgan asked the House to add to the kindness it had already shown him by at once reading the Bill a third time, and with the assent of the Tories—who evidently want to get quit of the business—and after a protest from Mr. Collings in regard to the limitation to Christian services, the Bill was passed, amid Liberal cheers, at about a quarter-past three o'clock.

Literature.

DR. CAIRD ON THE PHILOSOPHY OF RELIGION.*

THIRTY years ago Dr. Morell published, what was in this country the first formal treatise on the Philosophy of Religion. His object was to prove that religion was a mode of feeling consisting in a sense of dependence and of trust, that revelation was rather an immediate perception, or intuition, of spiritual truth than a supernatural communication of ideas. Doctrines, miracles, and historical facts generally were treated as the accidents of religion, which were left to the operation of a somewhat lower order of faculties than the intuitional—*i.e.*, to the discursive and logical faculties. This work excited great opposition amongst orthodox critics. It was felt to be an effort to rationalise Christianity rather than to show its harmony with philosophy. Whatever may have been the intention of its author there can be little doubt that the effect of his work was what his critics feared and predicted: it lessened the worth of the supernatural element in Christianity. By placing its essence in feeling it rendered religion purely experimental and subjective, and so far removed from it the support of external evidence and logical proofs. It was against this mode of regarding revealed religion that, nine years later, Dr. Mansel delivered the Bampton Lectures, which became so famous as a treatise on the limits of religious thought. His object was to show the incompetence of the human mind to construct a philosophy of religion at all. The conclusion to which the lecturer arrived was that religion was more than feeling; it contained an element of knowledge which was valid, and rested upon Divine authority; but that it was regulative merely, and not speculative; it was representative, and not immediate or intuitive, as Dr. Morell had contended. This conclusion was as unwelcome to many Christian students of philosophy, as it was cheerfully hailed by many of the opponents of revelation. It was felt by the former that religious truth had lost something of its reality, whilst the latter accepted it as a concession to what one of them spoke of as "the infirmity of human thought." It was an attempt to confute rationalism by means of Sir William Hamilton's doctrine of the relativity of knowledge. The method has been followed up by Mr. Herbert Spencer, who has used it to the exclusion of religion from the region of thought, and has relegated it to the region of the unknowable. Since the controversy created by Dean Mansel's work ceased the method of inquiry has been less speculative, and has become historical and comparative. There is less of metaphysical reasoning on the grounds of and more of research into the earliest record of all religions. The work before us is, however, an exception, and a very remarkable exception to this rule. It returns to the task of treating religion scientifically, which Mansel had declared to be impossible. In the country and Church of Sir William Hamilton, a professor undertakes to show that man's knowledge of the Infinite is positive and not negative. "As spiritual beings our whole conscious life is based on a universal self-consciousness, an absolute spiritual life, which is not a new subjective notion or conception, but which carries with it the proof of its necessary existence or reality."

Dr. Caird sets out by showing generally the competency of reason in the province of religion. In three chapters following this introduction, he treats specifically the objections of Mr. Herbert Spencer on the relativity of human knowledge; of those who hold that religious knowledge is intuitive, and not discursive; and of those who regard faith as based on authority, and as a revelation which is above reason. Before proceeding to show the argument of Professor Caird from this point, it should be noted that it differs in a marked manner from the two preceding which we have mentioned. It assumes the authority and supernatural character of revelation. It does not, as Dr. Morell's did, reduce the special and miraculous features of Christianity in order to make it coincide with philosophy. Dr. Caird accepts the orthodox belief as valid; nor does he, as did Dr. Mansel, sacrifice reason in the cause of revelation, and destroy philosophy in the interest of faith. He seeks to bring about the union of both, without sacrificing the claims of either. What is, perhaps, the most remarkable feature of this work is the particular philosophy which Dr. Caird advocates. Christianity has entered into fellowship with Platonism; it has even allied itself, though not so sympathetically, with the individualism of Locke. But it has never before formed a union, save to its own serious detriment, with the philosophies which arose in development of the system of Kant. Yet this is what Dr. Caird has ventured to attempt; he has undertaken to show, in accordance with Hegel, that religion consists in the knowledge of God. Hegelianism was regarded by Dr. Mansel as the negation of God, and the evaporation of Christian facts and doctrines; as, for example, of the doctrine of the Trinity. Mr. Maurice said, "Hegel is scarcely understood out of Germany; and there they dispute over his corpse whether he was an orthodox Lutheran or an Atheist." The common objection brought against his writings is their obscurity. He has been called by an English writer "The terrible, the brain-benumbing Hegel." He has, however, able disciples in this country, and we have little doubt that this volume will do more than even their writings have done to render his fundamental principle popular. Dr. Caird is so completely master of his subject, he writes with the clearness and freedom born of fulness of knowledge, and he is, besides, so natural and eloquent in style, that his argument is perfectly lucid throughout, and can occasion difficulty to no careful and thoughtful reader.

That argument we will try to place as briefly as we can before our readers, and as far as possible in the words of the author. The volume consists of ten chapters. The first three, as we have said already, contain the answers to the three objections which may be brought against "the competency of reason in the province of religion." The fourth chapter shows the necessity of religion; (1) because of the inadequacy of materialistic theories; and (2) because "thought presupposes absolute intelligence, or *the ultimate unity of knowing and being*." The words we have italicised will find their meaning more fully in the following quotation:—

> The ultimate basis of consciousness is not the consciousness of self, for the individual's consciousness of self would have no meaning if it did not rest on a more universal consciousness which lies beneath it. The consciousness of self is given only in relation to the consciousness of that which is not self. We cannot separate, in any act of thought, the two factors or elements—the object perceived or thought of, the subject or mind which thinks it. We may distinguish, but we cannot divide these two, or for a moment conceive an object or thing in itself apart from a thinking subject, or, again, the latter in abstraction from objects thought of. . . . But the very fact that the two elements are inseparably related, proves and rests on the consciousness that there is unity which lies beyond the distinction.

In the sixth chapter the religious consciousness is analysed and described. If read in connection with the earlier chapters of Dr. Morell's work, it will be seen that Dr. Caird occupies a position the exact opposite of his. The essence of Christianity, as defined by Schleiemacher and his followers in this country, was a sense of dependence plus faith. This reduced it to a form of feeling, and this Dr. Caird denies. He states the argument for it in a moment, which leaves nothing to be desired, either in spirit or fulness. We cannot pause to examine the objections against it. They will be sure to occupy attention, and to provoke discussion, as the work is more fully known. The doctrine affirmed is that religion is based on man's intelligent nature, though not a purely intellectual thing; it contains an element of knowledge, but not necessarily scientific. It is a knowledge possible for all—is representative, figurative.

> But though the instrument of thought is pictorial or metaphorical, we need not, in employing it, *think* metaphorically. . . . The representation conveys a general impression which is of the nature of knowledge, though, literally construed, it expresses what is untrue. . . . The knowledge thus obtained, though considered simply as knowledge, is limited and defective, is yet adequate to the wants of the religious nature. It rescues religion from the purely subjective and accidental character which would pertain to it were its essence placed merely in feeling; and it gives us an objective standard to which feeling must conform, and by which it can be measured.

The seventh chapter treats of the "Inadequacy of Religious Knowledge in the Unscientific Form," for the purposes of philosophy. It had been shown in the previous chapters that it sufficed for a practical piety. Its inadequacy is felt when it is applied to the purposes of a work like this in at least three ways.

> 1. Its material or sensuous origin still clings to it, and tends to betray the mind into illusion and error. 2. It fails to give real or organic connection and unity to the objects with which it deals. 3. It is incapable of solving the contradictions—of reconciling the seemingly antagonistic elements—which, closely viewed, all thought contains.

The reader who desires to understand thoroughly Dr. Caird's argument in the next chapter will do well to get on a clear perception of the bearings of the third section of the paragraph just quoted. Theology furnishes us with a number of pairs of opposites; so does psychology. These *antinomies*, as Kant called them, cannot be both true. Prac-

* An Introduction to the Philosophy of Religion. By John Caird, D.D. Glasgow: James Maclehose.

tical piety very properly is awed in their presence, and is content to wait for the reconciliation of the future, when it "shall know even as it is known." Philosophy recognises these contradictions, and seeks to lessen them, by either disproving one or other of the opposites, or by showing that, really and essentially, they are one; or by distrusting both as illusions. Finally, it may adopt another method, and that is the method of Dr. Caird, "which recognises both the contradictory elements, yet rises above them to lay hold of a higher principle—in view of which the contradiction vanishes." We cannot, in the space at our disposal, show the full application of this principle as set out in the eighth chapter, which completes the argument, and which contains its most characteristic and startling points. Startled, we doubt not, some readers will be; but they will also be delighted with the devout spirit and the profound faith which are exhibited in the treatment of these "Divine paradoxes" involved in the relation of the finite to the infinite, of man to nature, and of all to God. We commend the volume to the thoughtful consideration of all students of theology and philosophy. We do not suppose that it will command their entire assent; but they will recognise it as the work of a man of commanding ability in philosophy, and of a deeply religious spirit.

We regret that our account of the book is so inadequate to its scope and importance; but we have sought to show its place in the order of religious speculation, and its relation to kindred works. The subject is not closed in the eighth chapter where we have paused, but is further developed in two others. The one on the relation of morality and religion; the second on that of the philosophy to the history of religion.

MISS TYTLER'S NEW NOVEL.*

MISS SARAH TYTLER has the exceptional capacity of presenting characters of varied types in an atmosphere which develops their rarest characteristics, and yet does not seem at all to be invented. She is, in one sense, a realist of the truest sense. But she will not stop to devices of plot, which, in so many other hands, tend unduly to contract the sphere of the persons presented thus to gain artistic completeness. Hence she is more suggestive than complete. She moves you more by her impression of her characters than by the actions of the characters themselves. In spite of her comprehensiveness, her novels not seldom seem rather a series of elaborate sketches, in which we have a few drops of creative genius really concentrated into a kind of essence, than a continuous and severely connected story. This element has militated against her acceptance with the widest class of novel-readers, and has gained her a class of her own—a class thoughtful, refined, and reflective, who will never fail to find in her pages a quiet and thorough satisfaction, which they may not find in more powerful and more popular authors. What we have said applies, in some measure, to "Citoyenne Jacqueline" itself, wherein certain episodes of the French Revolution may be said to stand in place of a central and sustained plot-interest. She has thus special gifts in the absorption and elaboration of historical incident, as in "Citoyenne," and in "The Huguenot Family," and several other works, and it reached its acme in "By the Elbe;" whilst her more distinctly creative efforts prevent the effect of direct renderings of observation, with only a thin disguise of invented circumstances and a thread of meditative comment, relieved by a very fine sense of the moral elements in life and a keen feeling for certain aspects of nature, which she renders as in little cameos, with fresh bits of colour drawn direct from nature. "What She Came Through," one of the most ingenious and original of her novels, would have been too artificial and constrained had it not been for these elements. Everywhere, even in her shortest tales, these qualifying and elevating elements are express and captivating, and suffice to lift her into a place of her own.

What we have said fully applies to the novel of "Oliver Constable," where, in addition to the current of meditation and nature-study, we have an attempt to teach something about the relations of classes—what they owe to each other, what it is possible for the one to do for the other, and what is not so possible. Many problems are suggested; only some are solved; for the most trying of all are not capable of solution in this way, though aids towards settlement may by the serious be derived from such a study as this.

Oliver Constable, the son of a well-to-do miller and baker in one of our English shires, has been well educated, sent to Oxford, where he is distinguished; but on his return from Oxford after his father's death he determines to take up the business and to carry it on, importing into his conduct of it something of the higher principles and ideas which should bring Christianity into living contact with every-day life. The plot (whatever of plot there is) is dependent on this. Miss Tytler shows great skill in exhibiting the effect of this determination on his friends (who mostly hold up their hands in mild or noisy protest against the sacrifice of such prospects as were held to be before Oliver in any *profession* he might choose), and more particularly on his sister Fan, who is in every way an original character, and most admirably pourtrayed. We have, too, some hint of the talk on the subject that passes in one or two of the higher circles, most aptly done, as few writers but Miss Tytler could do it. The experiment soon shows peculiar developments among the men in Oliver's service as well as among his friends. His benevolent efforts only lead to opposition and to loss, while it forms a main agency in developing relations with others. The noble family of the Stanhopes comes in excellently, and the marriage of poor Fan to Harry is the result of it—a point which leads up to what may be named the tragedy of the story—the intermittent mania of Harry, and the constant watching thereby caused to his friends, who live in an element of continual fear and trembling on his account. The general details are well managed, but the curious reader must find them for himself, as well as master the great lesson by a careful perusal of the book. We can but afford the space to give three short extracts of Miss Tytler's very admirable style. The first shall be the dainty picture of the mill, with all its rare colour and versimilitude:—

> The court before the mill-house had its own tree, a round-headed, bushy, mulberry tree, while the house itself was covered with several old-fashioned rose bushes, including a monthly rose, which did not wait for June, but sent out its china-pink buds early in May, and went on obligingly supplying large instalments of various shades of magenta-coloured, faintly smelling roses from month to month till November, if the winter were not a hard one. The other roses, noisette and a crimson—acquiring a duller purple tinge, perhaps the nearest approach to blue roses in fading—adhered strictly to June and July for flowering in one blow, but they made up as much as possible for their unbending character in this respect by pouring forth, when they did blossom, a prodigal wealth of roses, which, in their turn, discharged a perfect avalanche of crumbled petals into the court and on the breast of the brook, that ran for days at a time, pied like a daisy, impartially divided into the colours of York and Lancaster, as other rivers have run yellow with gold or red with blood. One side of the house would show sumptuous crimson, without a green leaf, for a whole fortnight, when it was not a rainy summer; and as for the ivory-white noisette roses, the half-blown buds and flowers would be counted by the fifty, and a single cluster would fill one of Fan Constable's crazy, tottering flower-glasses.

This is a good sketch of Oliver Constable:—

> Oliver was exceedingly fond of the old parlour, and he was decidedly not fond of Fan's drawing-room; at the same time he was cast in a different mould from the Squire of Copley Grange. Oliver had his own views on æsthetics, as on everything else, but the pattern of a wall-paper or the tone of a carpet did not cost him agonies. He was not always calling out for calm and repose and key-notes. His residence in Oxford had no doubt cultivated his taste, without his knowing it, but the training had failed to beget in him a special mania—apart from intrinsic beauty or pleasant associations—for old oak and blue china, Venetian glass or Queen Anne needlework, unless the last were the homely old garden-flower which bears that name. Now, as it had more than once occurred to him, if Fan had been in some of the men's rooms, and had possessed rooms of her own, she would by this time have been engulfed beyond the redemption of her natural taste in a charmed region of dim and soft hues, faded colours and faint tracery, varied by bold interjections; she would have sat surrounded by mystic dados, quaint Indian and Japanese matting, stately Jacobian chairs, gorgeous peacocks' plumes and sunflowers. Yet it was Oliver, and not Fan—as both were aware—who was imaginative and susceptible. Except where her prominent bump of order was concerned, it was he, and not she, who was sensitively affected by the surroundings; above all, it was he who was tenderly faithful to his first love in household gods, as in inanimate nature.

Here is the third, more in the line of the ordinary novelist, which will speak for itself:—

> When Agneta Stanhope turned back her hair, or made it into a silken fringe for Oliver, as Alice Grey braided her hair for another; when Agneta set her gipsy hat in the most bewitching fashion at Oliver, and gathered blackberries in the company of the miller of Friarton Mill and his sister, the blackberries not being by any means Agneta's chief object; when she turned a demure little Dissenter, in the teeth of Fan Constable's being a loyal Churchwoman in right of the Constable's mother, the curate's daughter, and drew away the said Churchwoman, to the great edification of Jack Dadd and Mily Polley, to evening attendance at the chapel favoured by the shopkeepers, where Oliver continued to worship as his fathers had worshipped before him; when Agneta sang her ballads, which, like homely Christian names, had begun to reappear in her set in proportion as they had died out in lower circles, her "Sweet Homes" and "Maids of Allanwater"—the maid having been a miller's daughter, let us observe in passing—her "Brooks" and "Rosebuds," and told her naïve stories of the mild maidenly adventures she and Miss Dennison had met with in their quiet life, to Oliver, he showed no sign of perceiving her delicate manœuvres. He offered only a passive resistance. He stood like a rock assailed by summer waves rippling back from it with an incessant murmur, or like a giant Gulliver submitting with a patient, hardly perceptible shrug of the shoulders, awkward man as he was in his invulnerability, because he could not avoid the assault, to the airy overtures of a fair Lilliputian, who, reaching up on tiptoe, did not attain to the height of his knees.

Though few lady authors of the present day could have made any approach to writing this story with such fulness of knowledge and suggestiveness, we are afraid that it will not be so widely read as it deserves to be and should be. It lacks the common sparkle and all sensational device. Miss Tytler shows, indeed, a little too much indifference to many of the most successful devices of the modern novelist. The work is too solid, too full of matter, for the reader to proceed with a sort of skip, hop, and leap from chapter to chapter, feeling that he has taken it all in. Nevertheless, it will sustain Miss Tytler's reputation in adding one more proof of her versatility. We are sorry to gather from the most touching dedication that it carries with it all too pathetic remembrances of long-sustained fellowship in labour, lately brought to a close by death in the passing from her of a elder sister.

* Oliver Constable, Miller and Baker. By Sarah Tytler, Author of "Citoyenne Jacqueline," &c. In Three Vols. Smith, Elder, and Co.

THE SCIENCE OF EDUCATION.*

THE problem of education, as it is often called, is one that consists of many elements. It involves the rights of individuals, and the powers of the State, the taxation of the nation, and the most profitable investment of the proceeds in buildings, apparatus, and teachers. Of these elements the political and social are ceasing to trouble the public mind to any great extent; but the teachers and methods of instruction remain, and will remain for some time to come, as subjects of discussion. That a schoolmaster should be an educated man, and that one method of teaching may be found which is superior to other methods, are propositions which are by no means universally adopted. We have heard even members of a School Board maintain that the present teachers are too highly educated for the work they have to do; and that one text-book is just as good as another for the purpose of teaching to read. It was in protesting against these views that a large portion of the late Mr. Payne's life was spent, and in showing "the more excellent way" by which teachers could be trained and instruction imparted. From the short sketch of his life prefixed to his lectures, we find that he must have been, as a boy, of considerable ability, and very early displayed an aptitude for teaching. "At a comparatively early age he was under the necessity of getting his own living, which he did partly by teaching, partly by writing for the Press." As a private tutor he attracted the attention of the mother of his pupils, and under her influence he established a school which afterwards became distinguished. "In 1863, having acquired a modest competence, he withdrew from the active cares of his profession," and used the leisure thus gained in promoting various schemes for the development of education. Among these was the College of Preceptors, in which he was the first professor of the Science and Art of Education. It was whilst occupying this chair that most of the lectures and essays included in this volume were written or delivered. It was here that he gained the repute of being one of the foremost experts in educational methods; and the services which he rendered to young and inexperienced teachers seem to have been very great.

All the questions which may be met with in educational journals and at educational congresses are asked and answered in this volume. First in order and emphasis comes the familiar one, Is there a science of education? To this Mr. Payne replied in the affirmative. He defined it as "a knowledge of those principles of pyschology, which account for the processes by which the mind gains knowledge." But he admitted that "it still waits for its development." The subject is not a very inviting one. Like the corresponding controversy respecting political economy, it too often becomes a mere logomachy; the mention of it calls up the picture of the congress in a provincial town, and the orator declaiming from a manuscript written within and without, so humorously described by Mr. Matthew Arnold. Professor Payne gave it, however, a practical turn, and showed by illustrations, which he seems to have repeated very frequently, that instruction was derived from a verb that meant to place materials together in an orderly manner, and that the order must be determined by principles, and that these principles constituted the science or theory of education. In the next rank of importance Mr. Payne placed the historical study of methods of instruction. He contended that teachers should acquaint themselves with the experiments and recorded results of their predecessors. Of these the lectures afford us some valuable information. On page sixty-nine

* Lectures on the Science and Art of Education. By the late Joseph Payne. Edited by his son, Joseph Frank Payne, M.D., with an Introduction by Rev. H. R. Quick, M.A. Longmans and Co.

will be found a sketch of Roger Ascham's method of teaching Latin, which we have known used with great success. Subsequently the systems of Locke, Rousseau, Pestalozzi, and especially of Jacotot, are explained and illustrated. Jacotot, we are told, Mr. Payne regarded as his master. The secret of his method is expressed in a single sentence—*learn something thoroughly, and refer everything else to it.* Thus, for example, to acquire French, he would say, "Learn by heart the first six books of '*Télémaque*,' repeat them incessantly, and refer everything else to this knowledge." Those who are practically interested in this method will find in these lectures its application to other departments of learning. In an essay on "The Culture of the Observing Powers of Children" will be found a conversational lesson to a class on mechanical forces, which is a model of its kind; and which shows that Mr. Payne was not a mere theorist, but was a practical and efficient teacher. His views on the relative claims of language and of science were sound. He held that it was the business of the instructor not to impart information through the ear or even the eye alone, but to enable the pupil to learn for himself, using, if necessary, all his senses. Hence he preferred Mechanics to Botany, since the latter failed to secure all the elementary training of which children are capable. It finds no place for experiment, whereas Mechanics furnishes abundant opportunities for experiment, and by means of the action and reaction of forces, shows the relation between cause and effect. Similarly, he preferred elementary science to language. The latter was book-work, and could be nothing else; but the former could be taught only by means of the facts themselves. On this point he quotes largely from Professor Huxley, one sentence of whom is worth repeating. "Mere book-learning in physical science is a sham and a delusion." Mr. Payne says:—

> I do not for a moment deny that much is to be gained from the study of scientific text-books. It would be absurd to do so. What I do deny is that the reading-up of books on science—which is, strictly speaking, a literary study—either is, or can possibly be, a training in scientific method. To receive facts in science on any other authority than that of the facts themselves, to get up the observations, experiments, and comments of others, instead of observing, experimenting, and commenting ourselves; to learn definitions, rules, abstract propositions, technicalities, before we personally deal with the facts which lead up to them; all this, whether in literary or scientific education—and especially in the latter—is of the essence of cramming, and is, therefore, entirely opposed to, and destructive of, true mental training and discipline.

Teaching of so high an order as Mr. Payne demanded would require a correspondingly high order of teachers, and these he knew were very scarce. He had, he said, a profound conviction that what was needed was not so much extended machinery as better teachers. His conviction was justified by the number of facts he collected on the state of education in primary and secondary schools, in training colleges, and in our large public schools. He repeated several times in his lectures Mr. Gladstone's parody on Goldsmith's lines:—

> "Boys learn but little here below,
> And learn that little ill."

But he always cast the blame on the teachers, not on the taught; on the methods of instruction, and not on the learner. This book will do good, if it calls the attention of the general public to the deficiencies of our secondary education. It has been growing for years past in expense, till it has become a serious charge on the middle classes to provide an education for their sons and daughters. It has become more and more ambitious in its range, but is not efficient except in a few rare and exceptionally clever pupils. This, however, is not a book for which we can expect a very wide, general circulation. It addresses itself almost exclusively to teachers and managers of schools, and by them it should be carefully studied.

A DISSENTER'S GRIEVANCE IN SCOTLAND.—Every real grievance which the Dissenters in Scotland can bring forward furnishes a nail for driving into the coffin of the Established Church. The Dissenters in the parish of Old Meldrum, Aberdeenshire, have at present a real grievance. What is it? The manse of the parish minister has been repaired, and to liquidate the expenses thereof, the feuars of that parish, without distinction or denomination or creed, have been assessed. Here is a copy of a circular which was sent the managers of the U. P. congregation there. Every reasonable person will acknowlege that it is very hard for the United Presbyterians there to keep up their own church, and also be compelled to pay a share of the expenses of repairing the manse of the parish minister. "I beg to inform you that the alterations on the manse and offices of the parish of Meldrum, which the heritors of the parish were recently required by the Presbytery of Garioch to make are now completed, and that your share of the cost of these alterations amounts to £3 5s. 7½d. The share payable by the feuars in the parish of Meldrum will be collected within the Town Hall, Old Meldrum, on Wednesday and Thursday the 25th and 26th days of August current, from ten o'clock a.m. to four o'clock p.m., and I have to request that you will be so good as pay your share thereon one of these days."—*Glasgow Christian News.*

THE BURIALS BILL IN COMMITTEE.

IN the House of Commons on Friday, after the third reading of the Ground Game Bill,

Mr. O. MORGAN appealed to hon. members to accede to the motion that the Speaker do leave the chair in order that the House might resolve itself into Committee on the Burials Bill. The substance of the amendments on the motion for going into Committee that had been placed upon the paper could very well be considered in Committee, and as the end of the Session was now within a measurable distance, it was a matter of expediency to expedite business when it was possible to do so.

Mr. W. EGERTON could not agree to the request of the right hon. gentleman. Had the Bill been left as it was when it came down to them from another place, he should have accepted it as a compromise on the long-vexed question dealt with by the measure. But, as the Bill which they would discuss in Committee would be quite a different Bill from that which left the House of Lords, he must protest against it on behalf of the clergy of the Church of England. The hon. member concluded by moving—"That the rights of the Church of England are unnecessarily infringed by the Bill, and that no Bill for amending the law of burials will be satisfactory which fails to provide greater facilities for the provision of burial-grounds, by free gift or otherwise, in which burials with services other than those of the Church of England may take place, and does not allow for this purpose sufficient time before the Act comes into operation within which cemeteries may be provided."

Mr. COLLINGS, who was met with cries of "Divide!" said that he had an amendment upon the paper affirming that no Burials Bill could be satisfactory which deprived any section of the community of their civil rights on account of their religious opinions. The sixth clause limited the services in churchyards to such as should be Christian and orderly. The supporters of the Government wished that the limitation which was now in the sixth clause should be abolished, because it excluded from the relief afforded by the Bill Jews, Deists, Positivists, Secularists, and all who could not or did not choose to call themselves by the name of Christian. In the face of the speech of the Judge-Advocate on the second reading of the Bill a clause was introduced which violated what he declared to be the principle of the Bill, and, on the face of his arguments, it deprived a section of the community of the right which he declared to belong to all. Would not the Government pay some respect to the wishes of their followers? They were citizens before they were Nonconformists. If there were one principle more than another underlying Nonconformity it was the principle of religious equality, and this Bill now asked them to accept what was almost a bribe in the shape of relief from disabilities which weighed upon them on condition that they would assist in depriving a section of their fellow-citizens of the liberty which they claimed for themselves. It would be a brand-new Religious Tests Act, by accepting which Nonconformists would co-operate with their former persecutors in persecuting another section of the community. The Advanced Liberals and Nonconformists to a man were against this limitation in the Bill, and they now asked for some assurance from the Government that it should be removed.

The hon. member was speaking at ten minutes to 7, when, by the orders of the House, the debate stood adjourned.

IN the House of Commons on Saturday, the adjourned debate was resumed on Mr. W. Egerton's amendment on going into Committee, to the effect that the rights of the Church of England were unnecessarily infringed by the Bill, and that no Bill for amending the law of burials would be satisfactory which failed to provide greater facilities for the provision of burial-grounds, by free gift or otherwise, in which burials with services other than those of the Church of England might take place, and did not allow for this purpose sufficient time, before the Act came into operation, within which cemeteries might be provided.

Mr. JESSE COLLINGS pointed out that the Bill gave nothing to the recipients as citizens, but it gave them benefits as Nonconformists, and it was therefore of the worst kind of legislation, setting one class of the community against another. (Hear, hear.) The feelings which they as Nonconformists had existed equally for those who were deprived of their rights by the sixth clause. It was said that it was a very small minority that would be affected by that clause. He hoped, for the credit of the Liberal side of the house, that argument would not be used, because it simply meant that provided a section of the community were few enough and friendless enough they might be oppressed. (Hear, hear.) The principle at all times underlying persecution was the assertion that error in religious opinion was a crime to be treated as such, and that was the principle of the sixth clause. He had listened with pleasure to the eloquent speech of Mr. Bright, and he would ask him to make that speech doubly valuable by using his great influence so that all men might become recipients of the blessings and the rights for which he contended. They were told that it was necessary to vote for this measure because they must be loyal to the Government. He admitted the duty of loyalty to the Government, but it had conditions attached to it, and while it was their duty as well as their pleasure to be loyal to the strong and able Government at present in power—("Oh," from Mr. Martin, and laughter)—he ventured to say it was equally the duty of the Government to be loyal to those first principles of Liberalism, faithfulness to which must be the only valid ground upon which they could demand loyalty from their supporters. (Hear, hear.) In this clause the Government turned their back on the very alphabet of Liberalism, and, in fact, forged a new instrument of intolerance and bigotry. It was an open secret that the Government were not enamoured of this clause, and there were rumours that a sort of caucus had been held, and that the right hon. gentleman in charge of the Bill had made an agreement with a powerful member of the Government in another place. He (Mr. Collings) was not opposed to a caucus—(Opposition cheers and laughter)—but it was a caucus of the modern type, where all concerned had a voice. (Hear, hear.) There was in this country a Radical party as strong, to say the least, as any other party—("No, no")—more docile and more tractable than any other party—("Oh," and laughter)—and who had proved themselves willing to follow as long as there was the least motion forward. But it was as well to say that if measures of a retrograde character were concocted without their knowledge then nothing but opposition was likely to come from that party. As to the argument that it was necessary to retain this clause in order that the Bill might pass in another place, he thought that their duty in the House of Commons was to make it a just and honest measure, and leave to the House of Lords the responsibility of emasculating or throwing it out. But he was inclined to think that probably more moderate counsels would prevail, and that it might be thought that there had been spoiling and throwing out measures enough for one Session, especially in the present temper of the nation. (Hear, hear.) But, at any rate, supposing it to be thrown out, in a few months they should be there again—(hear, hear)—and as such measures had a tendency to improve they might then introduce a clause that Nonconformists and others who had their rights to the churchyards given them, might be admitted to that to which they had an equal right, namely, to perform their burial services inside the church. (Ironical Opposition cheers.) He hoped the Government would reconsider their position. (Hear, hear.)

Mr. OSBORNE MORGAN hoped that his hon. friends would not think him guilty of any discourtesy if he declined to follow them over the somewhat wide field which they had traversed. But if something was due to individual members something was also due to the House itself, and within three days of September it surely was time that they should get to business. (Cheers.) These motions, and the speeches by which they had been introduced, were not business. The speech of his hon. friend the member for Ipswich would have been more appropriately delivered upon the amendment of Mr. Illingworth to the sixth clause, and when that clause was reached it would be his duty to endeavour to answer the speech of his hon. friend. Under these circumstances he entreated the House to allow the Bill to go into Committee. (Hear, hear.)

Earl PERCY expressed his surprise that after it had been clearly understood that the Bill would not be taken until that day, an attempt should have been made to get the Speaker out of the chair before the close of Friday morning's sitting.

Mr. HUBBARD said the rights of the clergy had not been sufficiently regarded in this matter, and he quoted the following passages in a letter from a clergyman on the subject:—"Every clergyman when he is ordained priest—in other words, at the most solemn moment of his life—places himself before God 'always so to minister the doctrine and sacraments and the discipline of Christ . . . as this Church and realm hath received the same.' Were he to hesitate about giving this pledge, *ex animo* and unreservedly, no faithful bishop would ordain him. The Government Burials Bill has been introduced into, and is being passed through, the Legislature without the concurrence of the Church in her two Convocations, through which alone her voice can be heard. It is a Bill which touches 'the discipline of Christ most intimately; and yet the parochial clergy will be expected to accept its provisions, though they have no sanction whatever from 'this Church.' Is this constitutional—*i.e.*, on the assumption that the present union of Church and State is something real? It is freely admitted that the State has the power to pass such Acts; it has also the power to visit disobedience to them with pains and penalties; but it is absolutely without the power to release the consciences of the clergy from the obligation which is laid upon them by their ordination vows—in such a case the State is helpless. The vows of God are upon us, and to God, not to the State, we must answer for our fulfilment and our neglect of them. Are these vows and are our consciences to go for nothing in the discussion of this question?"

Mr. BRADLAUGH read a letter sent to him by the Rev. W. Johnson, a clergyman of the Church of England in North Wales. The rev. gentleman said the Bill must be as objectionable to Mr. Bradlaugh and those who thought with him as it was to the generality of the clergy. The exclusion of non-Christians would be felt by many to be a hardship. Why not at once make the Bill final and comprehensive? (Hear, hear.)

Mr. STORER said that what had fallen from the hon. Member for Northampton and others showed clearly that the movement connected with that Bill had entered into a new phase, and that it was now desired to introduce into the parish churchyard services which were not Christian, and perhaps not even orderly.

The House then divided on Mr. Wilbraham Egerton's amendment to the motion that the Speaker leave the chair. The numbers were—

For the amendment	32
Against	120
Majority against	—88

Mr. NEWDEGATE observed that the House, misled by high authority, was proceeding in a course of which it had not fully weighed the consequences. It was, in fact, proceeding to change the character of the Church of England. The 19th Article of that Church declared that "The visible Church of Christ is a congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments be duly ministered according to Christ's ordinance in all those things that of necessity are requisite to the same. As the Church of Jerusalem, Alexandria, and Antioch have erred; so also the Church of Rome hath erred, not only in their living and manner of ceremonies, but also in matters of faith." While that House was impugning the religious character, it was assuming additional powers to deal with the property of the denomination formed on the basis of that 19th Article; and he would warn the House that it was entering, he believed unconsciously, on a revolution. The tendency of that change, the confiscation of the property held for religious uses of the denomination to which he belonged, and the application of that property to other uses, was a step in direct contravention of the Reformation. It had also a distinct tendency to secularism; or, in other words, to indifference in religious matters, which was only the primary form of unbelief. He felt it his duty to call attention to the want of co-operation between that House and the laity of the Church of England which he foresaw if that measure was passed into law.

The House then went into Committee on the Bill, Dr. Playfair in the chair.

On Clause 1, the first verbal amendment having been made,

Mr. O. MORGAN moved an amendment to strike out the proviso that the Bill should not apply to parishes where there is a cemetery. It was an amendment by Lord Mount-Edgcumbe carried by a small majority in the House of Lords, and he would rather lose the Bill altogether than accept it. He objected to a clause which would defeat the object of the Bill. This clause put into the hands of the clergyman a weapon by which he could defeat this measure, and if it passed in this state it would excite a social war in every parish in Wales, so that instead of being a Bill of peace it would be a Bill of warfare. On that ground he asked the Committee to support him in cutting the proviso out of the Bill. Churchmen would cause a cemetery to be provided at the expense of the ratepayers, or would ask the landowner to give a piece of land for the purposes of a cemetery. That would be an exceedingly cheap way of getting out of the Bill. There was hardly a place in Wales where the owner could not give a piece of land, possibly a swamp or some worthless piece of a sheep farm, and the Bill would be excluded. Indeed, that had already been done.

Mr. HUBBARD observed that the right hon. gentleman had asserted that if the clause were left as it stood the object of the Bill would be defeated. He wished to know what was the object of the Bill. Was it to remedy a grievance of the Nonconformists, or was it to make an aggression on the property of the Church of England? (Hear, hear.) If the object of the Bill were to remedy a grievance the clause as it stood was sufficient for the purpose. The Church of England had made a very fair offer, which would altogether remove any sentimental grievance under which the Nonconformists considered they laboured; but he admitted that the clause as it stood would not suffice for aggressive purposes. Why should not Nonconformists be satisfied with their own burial grounds where they had them? He hoped that the amendment proposed by the right hon. gentleman would be rejected. (Hear, hear.)

Mr. MORGAN LLOYD said that the claim put forward by the Dissenters was that every parishioner had a right to be buried in the parish churchyard, and not simply that he had a right to be buried in the churchyard if there was no other place. (Hear, hear.)

Sir R. CROSS said that claim on the part of the Dissenters was exactly what the Bill did not recognise. (Hear, hear.) The original claim put forward by the Dissenters was that all Christian Dissenters ought to have the option of being buried in the churchyard, but the Bill went far beyond what was necessary to remove their grievance, and shocked the consciences of the clergy of the Church of England. The consciences of the members of the Church of England were as much entitled to respect as those of other persons. (Hear, hear.) The right hon. gentleman and his party dared not carry out the principle of the Bill to its full extent, and admit infidels, Jews, and heretics of all kinds to be buried in the parish churchyard, because they knew that they would not be supported by the people of this country if they did so.

Mr. G. RUSSELL asked the Committee to set their face against all the emasculating amendments which had been introduced into the Bill by the House of Lords. He was not one of those who loved to bandy words on theological and ecclesiastical questions with Lord Chancellors and Archbishops; but in his opinion national churchyards were national property, in which every citizen had a right to be buried. (Cheers.) Do not let them spoil the effect of a gift by curtailments, every one of which breathed a spirit of suspicion against their Nonconformist brethren. (Hear, hear.) If they gave a gift, let them give it with a large and liberal mind, and with an open hand, and not with restrictions which took away all grace from the giver and marred the purity of the gift. (Hear, hear.) As a Churchman, and on behalf of his constituents, he welcomed this Bill in its entirety, and he opposed all those fatal amendments, because he believed that the Church, who would gladly receive those whom the Bill was intended to benefit within her walls and at her altars, would wish them to repose in death beneath her shadow. (Loud cheers.)

Mr. BERESFORD HOPE was willing to limit the operation of the words to cases in which donors of burial grounds to Dissenters appropriated a sufficient sum for their maintenance and in which the burial grounds so given were accessible and near the churchyard.

Mr. PUGH said that the object of the Welsh Nonconformists was to bury their dead in the parish churchyards where their relations had been buried. In that case it did not matter whether other burial places existed in the parish or not. (Hear hear.)

Mr. A. BALFOUR said the House had been asked to deal with the question in a generous spirit; but what such requests generally meant was that they should be generous to one party at the expense of another. ("Hear, hear," and "No.") It was now really proposed to inflict a grievance upon Churchmen. The hon member for Ipswich had said that the Nonconformists looked upon this Bill as only a prelude to Disestablishment. The right hon. gentleman who introduced the Bill had, indeed, disclaimed any such intention; but it could not be wondered at that Churchmen looked with suspicion upon the course which was being taken. He hoped that the amendments made in another place would be allowed to remain unaltered.

Sir A. GORDON wished to remind the right hon. gentleman who was Home Secretary to the late Government of what the Government of 1868, of which he believed the right hon. gentleman was a member, had done as regarded Ireland. In consequence of the refusal of a clergyman of the then Established Church in that country to allow a Wesleyan minister to conduct a funeral in a churchyard, the Government passed an Act which created perfect religious equality in that respect. In 1878 a similar Act was passed by the Conservative Government with reference to Scotland. He was, therefore, somewhat surprised at the course taken by the Opposition, so totally inconsistent with their previous conduct. The Burials Act of 1824 set forth that the "easement of burial in Protestant churchyards has long been enjoyed by all classes of the people."

Mr. E. CLARKE had heard no arguments on the other side in favour of the course proposed to be taken. The Bill was ready two months ago, and the conduct of the Government produced the impression that the Bill would not be proceeded with. ("No.") He had not voted against the second reading because he thought the Bill was to be passed in the form in which it came down from another place. He had never heard any argument in favour of the Bill, except that Nonconformists should be buried without services which they disliked. But now they found that its real object was to insult the Church. ("No, no.") The desire was to get the churchyards first and the churches afterwards. If it was desired simply to let persons, irrespectively of creed, be buried next to their dead friends or relatives, that object could have been effected by the addition of half-a-dozen words.

Mr. BRIGHT: The hon. and learned gentleman has assumed that it was not the intention of the Government, and that it was not believed to be their intention, to proceed with this Bill. I can assure him that that idea has never for one moment been entertained, and if anybody has believed such a rumour he has not been very wise, because it must have arisen from that (the Opposition) side of the House. (Laughter.) If it be complained that the time has been somewhat long between the second reading and going into Committee, the House and hon. gentlemen opposite will at least admit that we have been occupied with other business of considerable importance. Besides it is not likely that the Government would treat any Bill which came down from the House of Lords with that disrespect which would be shown if they had left this Bill over till another Session. (Laughter.) With regard to the hon. and learned gentleman, I don't exactly understand his position, because he said that he had abstained from voting against the second reading on the ground that he believed the Bill was on the whole satisfactory in principle, and probably in most of its details. But I think the hon. and learned gentleman has voted in the division this afternoon—(A Voice: "Yes")—and has voted in favour of an amendment which declared that the rights of the Church of England are unnecessarily infringed by the Bill—(laughter)—and that no Bill for amending the law of burials will be satisfactory which fails to provide greater facilities for the provision of burial-grounds. Therefore, he did not vote against the second reading because he approved of the Bill; and he has now voted in favour of an amendment which condemns the Bill almost from one end to the other. I think the hon. and learned gentleman is not a very wise counsel even for the side of the House on which he sits. (Laughter.) Some speaker on that side—I think the right hon. member for London—has said that we are an aggressive party, and that the Bill is an aggression on the rights and interests of the Established Church. The fact is, we ask the House to remove a grievance, and to establish a right. The grievance you all admit. The right you (the Conservatives) have admitted in Ireland by your own legislation, and surely if it be a right which it was proper of Parliament to establish in Ireland, nobody can say that the right is not equally one belonging to Englishmen—(hear, hear)—and if it has been in abeyance, we may call upon Parliament to re-establish it. The hon. and learned gentleman says that there is no argument on this side of the House. But the argument of the hon. member for Cardiganshire (Mr. Pugh) was one I think that nobody can answer. The argument of the Judge-Advocate, when he first proposed to leave out these words, was an argument so clear that it did not require long explaining to cause it to enter into the minds of gentlemen on the other side; and does anybody deny that the argument of the hon. member for Aberdeenshire (Sir A. Gordon) is a fair argument? Is the fact of what you have yourselves done in the case of Ireland not an argument in favour of what you are called upon to do in the case of England? (Hear.) The hon. and learned gentleman spoke of insulting the Church. The time will come when the speeches made against a Bill of this sort will be looked upon as insulting to the Church—(hear, hear)—and we who ask the Church to be generous and just will be proved to be her friends. (Cheers.) Everything you have done hitherto at our invitation or our compulsion has been rather in favour of the Established Church than against it. I believe that the passage of this Bill in its fullness and completeness, as the Government wish it to pass, will, whatever be its effects on Nonconformists, have good and wholesome effect on the Established Church. (Hear, hear.) I trust, therefore, that the House will not allow amendments to pass which are meant to cripple and weaken and narrow the effect of the Bill, but will at least make it as wholesome and complete a measure as the Government intend it to be. (Cheers.)

Mr. W. EGERTON hoped that the Committee would consider that the amendments proposed by the other branch of the Legislature had at least the advantage of the approval of the Bishops, who were the representatives of the Church in that assembly. Those amendments redressed the grievances of the clergy of the Church of England. The Bill was only looked upon as a stepping-stone to Disestablishment. As an illustration, he would tell a story of a clergyman anxious to comply with the wishes of a Nonconformist minister, who asked the latter whether he had any grievance which he could remove. The Nonconformist answered that the clergyman's existence was a grievance to him. The Bill, he held, was intended to assert the superiority of Nonconformists over members of the Church of England. The effect of the measure would be that in country districts Nonconformists would be able to sell their own burial-grounds for building purposes or for gardens, and then claim to be buried in churchyards with any service that they approved. The Bill was not a settlement of the question with which it dealt, for hon. members opposite objected to the introduction of the word "Christian" into its provisions. The only satisfactory way of dealing with the question would be by the establishment of cemeteries. It was unnecessary and unfair to call upon the Church of England to make provision for those of a different faith who declined to be buried in accordance with the service of that Church. He thought they should look forward to a time when churchyards should be closed and when there should be cemeteries with consecrated and unconsecrated ground—consecrated ground where the services of the Church of England might be performed, and unconsecrated ground where Nonconformists, Secularists, and Positivists might each be buried according to the mode they should deem best.

Mr. A. MCARTHUR said the Act referred to by the right hon. gentleman (Mr. Bright) had worked admirably in Ireland. He could not see why the consciences of gentlemen in England should be more tender than the consciences of gentlemen in Ireland. Instead of looking upon the Bill as a step in the direction of Disestablishment, he believed that it would be likely to remove the feeling manifested by so many in favour of Disestablishment.

Earl PERCY said he had never seen in that House a sight so ludicrous as the right hon. gentleman the Chancellor of the Duchy of Lancaster posing as the friend of the House of Lords and of the Church of England. (Hear, hear.) They had heard from hon. members opposite that it was hard that a man could not be buried where his relatives lay. This and other sentimental grievances had been put before them; but was it not equally hard that those who believed in consecration and in the sacredness of the churchyard as God's own acre, and who wished to be buried according to the service cherished by their ancestors, should no longer have one single place of burial in which no service which they conscientiously disapproved would be heard? Hon. members opposite seemed to think it a great grievance that people should not be allowed to have what service they pleased read over the graves of their friends; but were there not plenty of conscientious persons in the country—Nonconformists being of the number—who would not like the service of the Roman Catholic Church to be read in churchyards where their relatives lay buried? ("No, no.")

Mr. J. HOWARD gave an instance of the sympathetic behaviour of a Roman Catholic priest at the burial of a Protestant lady in a foreign churchyard, and asked, Why should not the English Church be as tolerant as the intolerant Church of Rome?

Colonel MAKINS pointed out that the graves of Roman Catholics were each separately consecrated, while the churchyard as a whole was not considered consecrated.

The Committee divided, and the numbers were—

For the amendment	157
Against it	72
Majority for	—85

The figures were hailed with Ministerial cheers.

Mr. O. MORGAN moved to omit a passage which set forth that the power of giving notice of a burial without the rites of the Church of England should not apply to any consecrated burial-ground attached to which was a piece of unconsecrated ground, nor to any consecrated ground in a parish where there was an unconsecrated ground. The right hon. gentleman pointed out that the passage in question was inserted by a very small majority of the House of Lords. It would leave the clergy at liberty to officiate at interments either in consecrated or unconsecrated ground, while limiting Nonconformist ministers to the performance of services over unconsecrated graves; and the right hon. gentleman urged that the only fair plan was to give Nonconformists and Churchmen equal rights on both kinds of ground.

Mr. J. G. TALBOT said that although he did not attach any great importance to the amendment, for it was not the members of the Church of England who divided the cemeteries, he regarded it as involving an entirely new departure from the provisions of former Burial Bills.

The amendment was then agreed to.

Mr. WOODALL next moved an amendment which would have the effect of including within the definition of the word "cemetery" "any chapel thereon."

Mr. O. MORGAN had no objection to the amendment, but he did not see that there was any necessity for the amendment, because in law a piece of ground carried with it the house built upon it, and in the same way the word "cemetery" included the chapels.

Mr. J. G. TALBOT thought the right hon. gentleman made too light of the amendment, which in reality meant stepping from the churchyard into the church. At present there were chapels set apart and consecrated for the performance of the rites of the Church of England, but the amendment proposed to admit the Dissenting minister and the rites of his particular sect. This was Disestablishment with a vengeance, and he was surprised that the right hon. gentleman should in so cavalier a manner have accepted the proposal.

Mr. BERESFORD HOPE believed cemeteries with chapels were of two classes—some having one chapel common to all burial rites; others having two chapels, one for the Church and one for Dissenters, and in some cases three chapels, the third being for Roman Catholics, and in regard to the second class the amendment seemed to him to be a very gratuitous disturbance of the arrangement which carried out as completely as anything could do the principle of religious equality. At present the chapel belonging to the Church was not available to any other community. To enact that a Nonconformist chapel should be liable to invasion by the clergy of the Established Church and the Church of England chapel by the Nonconformist minister, seemed to him a purposeless disturbance of a very convenient arrangement. In the case of the Roman Catholic chapel, the right hon. gentleman, knowing what the tenets of the Roman Catholics were, and how strongly they felt on questions of heresy, schism, and ritual, must see that he would be introducing a great deal of trouble, confusion, and heartburning if the Roman Catholic found that by a mere side wind and accident the parson of the Church of England and the Nonconformist minister were admitted into their chapels.

Sir A. GORDON also opposed the amendment, which ran counter to the Act of Parliament under which it was incumbent to provide two chapels, one for the Church of England, and the other for the use of Nonconformists.

Mr. WARTON said that the amendment, if carried, would seem, by strict construction of the clause, to admit of burial in the chapels.

Mr. E. CLARKE hoped the right hon. gentleman in charge of the Bill would be able to give an assurance that no understanding existed which on the report of the Bill would fetter the House by conceding the principle demanded by the amendment.

Mr. O. MORGAN said he would take care on the report to propose words to confine the operation of this portion of the Act to burying-places in which there was only one chapel.

After a conversation the amendment was withdrawn.

Mr. WILBRAHAM EGERTON moved to add at the end of the clause a proviso to the effect "That this Act shall not affect any consecrated burial-ground given as a free gift during the lifetime of the donor, if the said donor shall have dissented from the application of this Act within six months of its passing."

Mr. A. BALFOUR moved as an amendment to the proposed amendment to leave out all the words after the word "gift" in order to insert "within the last fifty years, unless with the assent of the donor." The only argument he had been able to formulate as opposed to the spirit of his proposal was that when a piece of ground had been given to the Church for certain purposes the donor must be deemed to have given up all control over the use to which it should be put. This was not the principle which the Legislature had adopted in dealing with other charitable gifts, and he could only say

that it was a principle which, if so applied, must of necessity have the effect of drying up the sources of charity. His amendment was, therefore, one which would carry out the principle on which the Legislature had always acted.

Mr. H. FOWLER having referred to the fact that the amendment had been already carried by a large majority in the House of Lords, said the fallacy which underlay the arguments in its support was that parochial burial-grounds, no matter from what source provided, were the private property of the Church; the fact being that, according to the law of England, they were the property of the parishioners, and that they were not thereby charitable gifts in the sense of being gifts to the Church.

Sir R. CROSS said the lands had been given on the faith that they would be used as burial-grounds, in which the Church of England service was alone to be used—("Hear, hear," and "No, no")—and it was on the strength of that belief that the grounds had been given.

The SOLICITOR-GENERAL dissented from this view, maintaining that the ground being put to parochial uses was put to public uses, and therefore became liable to any change in the law.

Sir J. MOWBRAY said this might be so, but the understanding was that the alterations made in the law should be consistent with the spirit of former legislation. ("Hear, hear," and "Oh, oh.")

Mr. O. MORGAN could not accept either of the amendments.

Sir M. HICKS-BEACH pointed out the difficulty that would arise in cases where land was given not for the purpose of making additions to existing burial grounds but for the laying out of separate grounds attached to the various places of worship in the parish. He knew of a case in his own county where within the last fifty years the then existing burial accommodation in the parish churchyard was found to be inadequate. This was remedied, not by making an addition to the graveyard, which, as a matter of fact, he believed had been closed, but by making new burial-grounds. There were, he believed, five churches in the parish to which burial-grounds had been added for the interment of members of the Church of England. The Dissenters had in that parish six burial-grounds attached to as many chapels, and had thus ample accommodation for the members of their own denominations. But how had they attained it? They did so on the enclosure of waste lands and under the provisions of the Enclosure Acts, while the Churchmen had acquired their burial-grounds at their own expense, thus attaining rights which this Bill ought not to interfere with. (Hear, hear.)

Mr. BRIGHT said: As far as I can gather, the case as submitted to the Committee is this:—In some particular parish there are several churches and church graveyards, and several chapels and several chapel graveyards. It is feared by some hon. gentlemen that if the Bill is passed people who worship in the chapels will bury their dead in the church graveyards, but I think there is no authority for such a statement. The probability is that the persons who have subscribed for the burial-grounds adjoining their places of worship will bury their dead in them, and every concession would make them continue that practice. It is entirely a misconception of the object and wishes and feelings of the Nonconformists to think that they would obtrude themselves or make themselves offensive in the working of this Act. They are just as delicate and sensible, just as just, as Churchmen in this measure, and you are doing them a great injustice to suppose that any of these fearful things will happen. It is something to say that the House of Lords, where there are so many bishops who attend to the Church's interest—(AN HON. MEMBER—"No, no.") An hon. member says "No;" but I should not myself dare to say anything so offensive as that. Gentlemen on the other side of the House get extremely angry with the bishops when they do anything which we should think rational. I recollect a bishop being in favour of a repeal of the Corn Laws in 1864, and a member of the House could not help expressing his disgust and anger as he stood at the bar of the House with me. I said—"Sir John, I understood you were always a great friend of the bishops?" "Not a bit of it," he replied. He was really so angry, that I believe he would then have rejected the episcopal order altogether. (Laughter.) You may admit that if the House of Lords, with its large number on the Episcopal bench, thought it not necessary to bring into the Bill such an amendment it is not likely that we shall consent to such an amendment. (Hear, hear.) Only one other observation. It seems to me that the hon. member for Hertford and others have a very poor opinion generally of the benevolence and kindness of the persons connected with their Church who give away anything in the shape of land for public offices. I doubt if they could find any man who had made a benefaction of this kind who would have restrained it or refused to give it on the ground that fifty years hence the law might be altered—(hear, hear)—altered so that the person buried there should not be obliged to have the service read over him by a minister of the Established Church. I do not believe that any man will be restricted in his gifts by any such miserable motives. (Hear, hear.)

Sir H. PEEK said that he had within the last ten years made grants of land for the purpose referred to, and he did not think he should have done so had he contemplated the legalising of interference with it which the Bill would allow. Little reverence was shown in the uses to which some Nonconformist burial-grounds were put. They all knew that the burial-ground at Tottenham-court-road had been sold for building ground, and a friend of his at Oxford told him that the best cabbages he ever tasted were grown on an old burial-ground belonging to the Society of Friends. (Hear, hear.)

Mr. BRAND observed that he represented the borough in which the parish referred to by the hon. baronet opposite (Sir. M. Hicks-Beach) was situated, and he had received no complaint from the Nonconformists of that parish with respect to the point raised by the hon. baronet.

Mr. BERESFORD-HOPE observed that in the case referred to by his right hon. friend, the Dissenters had obtained their burial-grounds free, under the Enclosure Act, whereas the Churchmen had put their hands into their pockets to acquire theirs. But under the Act the Dissenters could exclude Churchmen from their burial-grounds, and yet would have a right to burial in the Church burial-grounds. He had in his possession a curious book, containing the canons and rubrics of the Society of Friends. They contained a provision to the effect that while the society would not prevent a person who did not belong to the communion from being buried in their grounds, they could only allow such burial on the condition that the ritual to be observed on the occasion was that of the Society of Friends. ("Hear, hear," and a laugh.

Mr. C. BENTINCK expressed a hope that the committee would not reject the amendment.

Mr. FINIGAN thought that no true Liberal could accept the amendment. Private rights ought never to be allowed to interfere with public policy. He heard the late Judge-Advocate-General calling on him to divide—(a laugh)—and he would divide, but hoped not to find himself in the same lobby with the right hon. gentleman.

Mr. C. BENTINCK said he did not call upon the hon. member to divide, because then there would be two of them. (Laughter.)

The Committee divided on Mr. Balfour's amendment, and the numbers were—

For the amendment	...	...	...	67
Against it ...	...	...	...	156
Majority against	...	...	...	—89

Mr. W. EGERTON said that in remedying one grievance they ought to take care that they did not produce a great many others. There was a strong feeling that many recent donors of churchyards which had been vested in the Ecclesiastical Commissioners would not have given them unless they had felt certain that, in their lifetime at least, they could not be diverted to other than Church purposes. A case had been brought before him of a clergyman who had been obliged to provide a burial-ground for his parish; having no funds, the only way in which he could raise the money was to insure his life; and he was now paying a premium of £100 a year. It seemed hard that this measure should apply immediately to such a case as this. To prevent it doing so he moved that it should not apply to burial-grounds given within the last thirty years.

Mr. O. MORGAN said that all the arguments and objections which applied to the amendment of the hon. member for Hertford applied *à fortiori* to this amendment, which, therefore, he could not accept.

Mr. NEWDEGATE supported the amendment, remarking that he had given two churchyards in the faith that Parliament would in the future, as in the past, respect the gifts of living donors. It had provided against any change in the appropriation of gifts for Church purposes within fifty years in the cases of the Church Commissioners, the Ecclesiastical Commissioners, the Endowed Schools Commissioners, and substantially in the case of the Irish Church. Hitherto Parliament had respected the property of the Church as property. It might as well sell the burial-grounds and pay the money into the Treasury as, by passing this Bill in its present form, devote the burial-grounds to purposes other than those for which he gave them. The hardship was inflicted on members of the Church of England as members of a religious denomination. The application of the principle would not stop with this Bill.

The amendment was by leave withdrawn.

Mr. S. LEIGHTON moved the insertion of the following amendment:—"The minister or person or persons in charge of any Nonconformist burial-ground which is exempt from contribution to the rates shall permit the performance, according to the wish of the persons responsible for the burial, of any funeral services in the burial-ground under his or their charge, subject to similar conditions as are required in respect to churchyards." He said the principle of the amendment was, to a certain extent, that of the Bill. There were many Nonconformist burial-grounds that were *quasi*-public property; they were exempt from rates on that account, and also because they were regarded as places of public worship. A dead body belonged to no one, and, therefore, it was under the protection of the public. When it was put into the ground that ground was taken from common use and came under the control, if consecrated, of the bishop, and, if not, of the Home Secretary. Many burial-grounds were vested in the secretary to the Charity Commissioners, and they paid no succession duty. There were circumstances in which Churchmen were necessarily buried in Nonconformist burial-grounds, and without such a clause as this there might be the very grievance the Bill was intended to remedy.

Mr O. MORGAN said he could not accept the amendment. He said hon. members opposite would affect to ignore the difference between public and private property. He did not know what was meant in this case by *quasi*-public property. Churchyards were places where every person falling within a certain civil *status* had the right of interment, but in the other grounds referred to the right did not depend upon civil *status*. The burial-grounds were vested in trustees as private persons for the benefit of a comparatively small number of persons; and in many cases if these burial-grounds were to be thrown open to the public and to be used by them they would be filled up in a very short time. Occasionally, in fitting circumstances, they were allowed to be used by Churchmen with their own service, and he knew from experience there was not the slightest difficulty about the Church service being used in such instances.

Mr. HUBBARD said he made no distinction between the property of the Church and national property; he had given to the Church of England as the Church of the nation; but at the same time such gifts had been made in faith that there would be no subsequent appropriation by legislation of any property given for Church purposes. It had been said by an eminent lawyer in another place that if the donors did not intend their property to be dealt with in the way proposed in the Bill they ought to have put it into the hands of trustees. He had no faith in trustees—(hear, hear)—but he had faith in the Church of England. Though he did not think that in this case much consideration had been shown to the clergymen of the Church of England, he must respectfully decline to vote for the amendment. (Hear, hear.) It was perfectly notorious that Nonconformists frequently preferred to be interred in a churchyard rather than in a chapel-yard or cemetery. If from any cause the remains had to be removed from a churchyard, it was always done in the most careful manner; but very often that was not so in the case of chapel-yards and cemeteries. A case had appeared in the newspapers not very long ago in which a dealer in antiquities was charged with having sold a portion of the soil of Whitfield's Chapel. In the soil thus sold were portions of human remains, and one man said he had purchased several cartloads of it for bedding flowers.

The amendment was negatived, and the clause, as amended, was ordered to stand part of the Bill.

On Clause 2, Mr. O. MORGAN moved to add at the end of the clause the following words:—"Provided also that it shall be lawful for the proprietors or directors of any proprietary cemetery or burial-ground to make such bye-laws or regulations as may be necessary for enabling any burial to take place therein in accordance with the provisions of this Act, any enactment to the contrary notwithstanding."

The motion was agreed to, and the clause as amended was ordered to stand part of the Bill.

On Clause 3, on the motion of Mr. O. MORGAN, the words "giving or leaving" in page 2, line 34, were substituted for "receiving."

Mr. BRADLAUGH, in the absence of Mr. Caine, moved, page 2, to leave out "or" in line 37 to "following" in line 39. The effect of the amendment, he said, would be to allow poor people to be buried on Sunday, Good Friday, and Christmas-day, whereas they could not be so buried as the Bill stood without the consent of the incumbent. The amendment was, he said, proposed in the interest of the poor, upon whom a clergyman under the clause as it stood might if he chose impose a pecuniary penalty which was not put upon a Churchman, for they knew that to poor people a funeral upon any other day meant the fine of a day's wages. He hoped that the amendment might not suffer any damage from the fact that it had been moved by him. (Hear, hear.)

Mr. O. MORGAN said he could not accept the amendment. The hon. member had misapprehended the whole scope and object of the Bill. The measure was intended for the relief of Dissenters in the rural districts, and he would like to know how many Dissenters in the course of the year were likely to be buried in the parish churchyard on Sundays. (Hear, hear.) His own experience from earliest childhood had been that very few burials took place in Wales on that day. Moreover, he had received strong remonstrances, not so much from clergymen as from Nonconformist ministers, against the adoption of the amendment on the ground of the serious burden which would be thrown upon them on Sunday.

Sir A. GORDON said it should be remembered they were legislating not for Wales or the rural districts but for the whole of England. Populous towns were affected, and in cemeteries there might be as many as sixty funerals on a Sunday. It would be a very great hardship not to give to 8,000,000 of Dissenters a privilege which 17,000,000 of Churchmen possessed. (Hear.) The Act which the late Government passed for Ireland enabled burial services to be performed on Sunday, except during the time that Divine service was being held in the church. The same thing ought to be done by this Bill. (Hear.)

Sir M. HICKS-BEACH hoped the right hon. gentleman would persist in his opposition to the amendment. The hon. member who had last spoken treated the Bill as if it dealt with populous places only; but he always understood the Bill had been introduced especially for the benefit of the rural parishes. ("No," and "Hear.") Populous places had their cemeteries, and if they had to deal only with such places they would never have heard of the Bill. As a matter of convenience it would be well if no one could be buried on Sunday. (Hear.) He had often heard clergymen complain of the additional work put upon them by some of their parishioners desiring to have their friends buried on the Sunday.

Mr. W. DAVIES supported the amendment, which he said if passed would contribute much to the satisfaction of the people of South Wales.

Mr. WOODALL also supported the amendment.

Mr. PEDDIE said that Sunday burials were very common in Scotland, both in towns and in the country, and he trusted the amendment would be accepted.

Mr. ARNOLD observed that it would be intolerable that burials should be prohibited on the Sunday.

Mr. M. LLOYD, from his knowledge of Wales, did not think Sunday burials were desired in that part of the country. There was no prohibition of Sunday burials in the Bill. The clergyman might grant permission for them if he wished.

Mr. ILLINGWORTH protested against the disposition which had been shown by the right hon. gentleman in the conduct of the Bill to dole out favours to Dissenters instead of basing them upon their right to enjoy equal privileges with Churchmen. (Hear, hear.) They declined to limit their view with regard to this measure to Wales. He wanted to know what answer it was to those districts where Sunday burial was felt to be a general want to say that in portions of [illegible]s another custom prevailed. He pointed out that under the clause as it stood, a clergyman who had refused interment to a Dissenter on Sunday might be found officiating at the service over the body of a Churchman. (Hear, hear.) He hoped the Liberal party would not take the course of curtailing the smaller privileges and rights claimed by those who up to the present had been excluded from the parish churchyards.

Mr. BRIGHT: I am sorry my hon. friend the Member for Bradford felt it necessary to speak with so much warmth upon this question, as if it were intended to be in any degree a mode of expressing the inferiority of Nonconformists with respect to the question of burial. I think there is the greatest possible difference of opinion in the House with regard to, I will not say the propriety, but the convenience of burials on Sunday. An hon. member of the House told me the other day that in a large town which he represents there have been conferences of the clergy and Nonconformist ministers with the view of discouraging the frequency of funerals on the Sunday, partly on the ground that they found that the work of the clergymen and the ministers on that day is quite sufficient — (cheers) — and that the burden of having to perform funeral services besides is sometimes excessive and hardly tolerable. (Hear, hear.) Another reason given was this—that sometimes it has been observed that the habit of partaking of what is called some refreshment after the funeral on the Sunday, when there is so much leisure time, has led men into temptation, when they have taken more than has been good for them. (Hear, hear.) There is another question which appears to me as important, and which, I believe, is really the foundation of the clause we are now discussing. My hon. friend the member for Bradford takes a view of this matter rather different from that which I take. I know this Bill is offensive to a large number of clergymen of the Established Church. A great many of them will feel that this new system was not only one they had never hoped for, but when it had been proposed they always dreaded, and when the Nonconformist ministers and bodies of mourners come to the Establishe1 Church, and come on Sunday—when, of course, the congregations of the Established Church are themselves there—I do not say at the same moment of time, but it is the day on which they

are there for two or three periods of time—it seems to me the clergy would be likely to feel more acutely the intrusion which the Bill has forced upon them than they would if the funerals took place on other days of the week. I think the arguments are in favour of the clause. It is not equal. It gives to those who now bury with the Church Service the advantage of burying on three days of the year when that advantage is not given to those who bury with Nonconformist ceremonies, except by consent of the clergy. That is a concession the House may give which Nonconformists may consent to if they like For my part, I have no objection to see the House decide either one way or the other. (Cheers.) I think, as a matter of conciliation, and in a Bill of this kind, which meets necessarily and inevitably with so much opposition and feeling on the part of the clergy in the country and their surroundings, the House might act wisely in taking the course of conciliation and not rejecting this clause. (Hear, hear.) I have reason to believe that is the feeling which has prompted the insertion of these words, and I will leave it to the House to decide whether they are in a matter of this nature to agree to that which I think will in some degree soften the blow which the clergy of the Church of England feel that this Bill will inflict upon them. I think, therefore, Nonconformists, with the sympathies they have—I hope, not only for their own people and their own ministers, but for the clergy of the Church of England in many circumstances—might, without doing themselves any harm, consent to it. The House observes that I am not making an argument in its favour because it is strictly equal or strictly just, or that Nonconformists maynot demand something different; but, as far as I am concerned, anxious that this Bill should pass, and anxious that it should be received with as much good feeling as is possible throughout the country, I have no objection to give my vote in favour of the retention of these words. (Hear, hear.)

Mr. FINIGAN supported the amendment, remarking that he had seldom listened to more able special pleading than that of the right hon. gentleman the member for Birmingham—("Oh, oh")—whose conscientiousness, he was afraid, sprang from office rather than from the heart. (Loud cries of "Oh," and murmurs of disapprobation.) After all, if Sunday burials added considerably to the work of the clergy it might be borne in mind that work was only a function of prayer, and that no other day was equally available for the attendance of the labouring classes.

Sir E. WILMOT, while he had no sympathy with the Bill, should support the amendment, because it would abolish an invidious distinction. (Hear, hear.)

Mr. LABOUCHERE did not think the Chancellor of the Duchy of Lancaster would regret very much if he found himself in a minority on this amendment. It seemed to be contrary to the right hon. gentleman's well-known principles that restriction should be placed upon the members of one religious community in order that the ministers of another religious community should be conciliated. As far as he could judge, the Dissenters did consider this restriction to be a humiliation. (Hear, hear.) They desired to be allowed to bury on Sunday, and, for his part, whether the mass of the Dissenters desired it or not, so long as one single Dissenter was in favour of it, and so long as members of the Church of England were allowed to be buried on Sunday, he should vote for it, because he was in favour not only of religious equality above the sod but below it.

Mr. BRIGGS reminded the Committee that the Burials Bill introduced by the late Government into the House of Lords contained no restriction of this kind.

Mr. RODWELL, as a supporter of the Bill, very much regretted that it should give pain to any of the clergy, and thought it would be best to avoid causing unnecessary irritation by taking the advice of the right hon. gentleman opposite.

After a few words from Mr. WIGGIN, the Committee divided, and the numbers were—

For the amendment	100
Against	103
Majority against	—3

The announcement of the numbers was received with loud cheers from the Liberal benches below the gangway.

The clause was agreed to, as was also Clause 4. On Clause 5,

Sir A. GORDON moved an amendment to relieve Nonconformists from fees they would have to pay to the clergymen in addition to the fees of their own minister. These fees varied from 2s. 6d. to £6.

Mr. O. MORGAN reminded the hon. member that this was not a cemetery Bill, but applied more especially to village churchyards where the fees varied from sixpence to seven and sixpence, and were usually handed to the sexton.

The amendment was withdrawn and the clause agreed to.

Mr. ILLINGWORTH next moved an amendment to leave out the word "and," and insert the words "or other," so as to make the passage read "Christian or other orderly service." He said that if he might venture to speak for the moment on behalf of the great body of the Nonconformists of the country he would say that in the main they were grateful for the measure brought in by the Government—at least, for the Bill as it was introduced into the House of Lords; and further he might say that the one feeling amongst the Nonconformists in the country was that of gratitude and admiration for the right hon. gentleman who had charge of the Bill, for his devotion and his constancy in conducting it to its present stage. He thought, however, that the right hon. gentleman had learned a good deal as the controversy had progressed. At one time it used to be treated in a very modest manner, as purely a Dissenting grievance. When it was presented Session after Session in that form, it was always referred to as being either sentimental, or as having no existence at all, and it was met by arguments as to sanitary considerations. Both in that House and in other places progress had since been made, and the Dissenters had been relieved from the insult of having sanitary questions discussed whenever they brought forward their claim to equal rights with their fellow countrymen in the churchyards of the country. Now he was bound to say that there was one blot to be found in Clause 6. The right hon. gentleman, the member for Birmingham, in some observations he made at an earlier stage of the measure, said that the object of the measure was to remove dissenting grievances, and establish the equal rights of certain classes in the churchyards of the country. What he (Mr. Illingworth) wished to do was to make the Bill consistent with that avowal. What he contended was that the common law of the country gave to all classes of Her Majesty's subjects equal rights in the churchyard; or in other words, that no citizen should have his civil rights curtailed on account of his religious opinions. In order that that might be maintained, it was necessary that the alteration which he proposed should be made in the clause. He believed he was not wrong in saying that if a canvass were made of the private opinion of every member sitting on his side of the House, almost all of them would be found agreeable to the change; and he would not venture to exclude even the members of the Treasury Bench. If it were altogether within the hands of the members of the Treasury Bench whether the Bill should finally pass in its present shape, or whether the amendment he proposed should be introduced, he believed they would enthusiastically adopt the change. He had already said that for the removal of Dissenting grievance that Bill was fairly satisfactory. But speaking again on behalf of the great body of the Nonconformists in the country, he was bound to add that they would regard the measure with a qualification, as falling far short of the recognition of the principle for which they had always contended. They would—to quote an old illustration—be sorry to find themselves saved from shipwreck if at the same time they were not able to save others who ran considerable risk of drowning. He would go one step further and say that the Nonconformists, to be consistent with themselves, must really support the amendment. They denied anybody's right to go into the question of their religious opinions when they were asking for and asserting their civil rights in the country; and if that were the case, the Bill must be modified so that no opinions or professions of any of Her Majesty's subjects should be inquired into when they were seeking to exercise the civil right which was so tardily granted to the Nonconformists of the country. The question had been asked, Were there few or many who would be affected by the amendment? In reply to that inquiry, he said he did not care to know whether there were few or many. He would fain have it that there were none who required the modification of the Bill that he proposed. If his amendment were carried it would not make the number larger, but smaller. At all events, there would not be any need for an assertion of their rights on the part of those who had no religious belief, if those rights were conceded by a majority of that House who mainly held religious opinions. He might say that what they would that others should do unto them, they were called upon, even in legislation, as Christians, to do to those who were their fellow citizens, who were opposing that Bill as it was now presented to Parliament. When he first had a seat in that House, from 1869 to 1873, there was a strong opposition on the part of the laity of the Church of England to the carrying of a much more moderate measure than that. Now, they were glad to think that opposition was gradually dying down, and the laity had now left the country clergy mainly to continue the opposition to that measure of justice. Those clergymen were represented in the House by four hon. and right hon. gentlemen, who were headed by the right hon. gentleman the member for the University of Cambridge (Mr. Beresford Hope). What was the ground of the opposition to that measure generally? He believed it was not to the admission of those who unfortunately did not make any religious profession. It had been stated in a very candid way to be the aversion of the clergy to the introduction of unauthorised persons to conduct their religious services in the churchyards; and he believed that if they could get at the real sentiments of the clergy upon the matter, it would be found not to be to his amendment, but to the fact that the measure conferred upon every secular person equal rights with the Established clergyman to conduct their services. Previously the right hon. member for Cambridge University (Mr. Beresford Hope) had characterised his opposition by considerable levity of manner, and had drawn a fanciful picture of the probable conduct of Dissenting ministers in the churchyards. It was, however, impossible that the right hon. gentleman could have seriously attempted to pourtray the conduct of Dissenting ministers under such circumstances. But he only wished that when the right hon. gentleman did import levity into the discussion, he would confine his levity to his own section of the subject. With regard to the objection of the clergy to have persons belonging to no Christian profession admitted into the churchyards, he had to say that the clergy had been placed by Parliament in a false position, and it was not entirely their fault. They had been intrusted with what was called their freehold; and they would have to be disabused of their view as to what were their rights in that respect. All classes of Her Majesty's subjects had a common law right in the churchyards; and what they were seeking to do was to make the statute law of the country just as broad as the common law rights, so that there should be no question of whether Her Majesty's subjects had not only the right of burial, but also to the use of any services which they might think fit. Let him just for one moment point out the position in which the clergy would be placed. That Bill left them absolutely unfettered freedom in the use of any service they might please; and all that they were asked to do was to affirm that good taste and Christian feeling demanded that the same liberty should be extended to all classes of Her Majesty's subjects. The law would be strong enough to protect them in as complete immunity in the conduct of their services as it had been in the past. But they must no longer believe that they had some vested rights in the churchyards of the country. He had received from a stranger a communication which contained a form for a Secular service. He had read the service all through; and he was bound to say that there was nothing in it at which he thought any Christian could reasonably take offence. Any Christian would say that it was only deficient in what ought to be deemed spiritual consolation. But, on the other hand, there was nothing of a character to which any Christian man could take exception. Were any service of the kind to be really carried through, they might lament that there were men in the country who refused to have read over the remains of their friends one of the various burial services of the different denominations; but, at the same time, he asserted that there was no proof that had even been afforded to the House that at the funeral of what was called a Secularist anything had taken place by which the public opinion of the country had felt itself aggrieved in any way, and he believed there was no danger whatever, if the modification proposed was adopted, that there would be any offence given, or any occurrence to which the Christian denominations of the country could take any exception whatever. He would not venture to trespass longer on the attention of the Committee, except to appeal to them not for one moment to allow the belief that the alteration would not be altogether acceptable in another place to deter them from the assertion of a sound principle of legislation, for which they were responsible in that House. It must not be forgotten that they on that side of the House claimed to be the representatives of the people on that question—at any rate, they represented most of their countrymen. ("Oh, oh.") He had observed that hon. gentlemen on the opposite side were not in a position to speak for the masses of the people, as they were mostly the representatives of the counties. He believed that an overwhelming majority of the people would be in favour of the amendment he had proposed, because they had no narrow prejudices on that question; and looking to the future, when that measure should be carried and be in operation, he was satisfied that every member of that House would feel great gratification that he had had the moral courage to support the amendment. (Cheers.)

Mr. O. MORGAN said the matter must be looked at in a practical point of view, and he could not admit that any large body of persons would be excluded from burial in the graveyards which would come under the Act. Jews would not avail themselves of it. Mahommedans did not form any large proportion of the rural population of this country—(a laugh)—and as a rule Freethinkers were baptized persons, for men were not born Freethinkers. (Hear, hear.) As far as the amendment was concerned, he could only say that if it were carried the Bill was gone—(hear, hear)—and it was for this reason only that the proposal had received support from unexpected quarters. (Hear, hear.) What was wanted in this matter was a settlement, and that settlement would not be possible if every one insisted on having his own way.

Mr. RICHARD: I have purposely abstained from taking part in these discussions, because I am anxious the Bill should pass through Committee to-day, and I have often observed that nothing tends so much to retard the progress of such a measure as the undue loquacity of its own friends. (Hear, hear.) I have, indeed, been sorely tempted more than once to get up while witnessing the curious incapacity of hon. gentlemen opposite to understand the views of Nonconformists on this question. In spite of the explanations given for the last ten years, there were to-day, as there had been on all former occasions, flagrant though, no doubt, quite unintentional, misrepresentations of what the real grievance is of which we complain. I shall not attempt to set hon. gentlemen right again, for if I did they would, I am quite sure, repeat the same thing to-morrow morning. (Laughter and cheers.) Besides which, I have been very well content to leave in the hands of Liberal members of the Church of England, on the present occasion, the advocacy of the rights of Dissenters, which they have done with an ability and a generosity which call for our sincere thanks. But this particular amendment is not so acceptable to the House as some others, and I am willing to bear my part in any obloquy or odium that may attach to its support. (Cheers.) I support this amendment because, in the first place, it is in entire harmony with the fundamental principle of the Bill. That principle, as explained by the Lord Chancellor himself, in the singularly able and lucid speech with which he introduced the Bill in another place, was this, that all British subjects had a right of interment in the parish churchyards, and that such interment should not be hampered by ecclesiastical restrictions. (Cheers.) But the clause which the amendment is designed to remedy did fetter the right by a distinct ecclesiastical restriction. I support this amendment, further, because it is in strict accord with the principle which, as Nonconformists, we have always avowed, that no man's religious or irreligious views ought to be taken into account in matters of civil right. (Cheers.) And I don't wish to be exposed to the reproach of being content, after having acquired what we wanted ourselves, to leave others out in the cold. (Cheers.) I should like for myself that all funerals should be Christian, as I should like that all men should be Christian; but we all know, and it is vain to disguise it, that there are a large number of persons in this country who are not Christians in fact nor in profession. These people die, and they must be buried, and in many parts of the country there is no place in which they can be buried except the parish churchyards. Then how are they to be buried? At the present time a person who has been through life a notorious, avowed, and open unbeliever, who may have spent his life in reviling or vilifying the Christian religion, when he comes to be buried has read over him the beautiful service of the Church of England, every line of which is pervaded by the fulness of Christian faith and hope. Around the grave there may be gathered the friends and followers of this unbeliever, listening with suppressed scorn, and, perhaps, open sneers to the service that they are compelled thus to hear. Talk of profanity and desecration! To my feeling such a spectacle as that, such a ghastly mockery of religious service, has in it more of profanity than the wildest utterances of unbelief. But I may be told that these people has the choice of silent burial. (Hear, hear.) I do not understand how any Nonconformist could tolerate that argument for a moment. That is the thing that was offered to us in the Bill introduced by the late Government, and we rejected it with indignation as an insult. Were we sincere on that occasion? If so, how can we offer to other men that which we ourselves repelled as an insult? (Cheers.) Then it is said that to admit into the churchyard persons of no belief would produce scenes of scandal and offence; but there is a provision in the Bill against any wanton outrage being inflicted by anything being said against the Christian religion, or the religious faith of any body of persons. But what proof have we that there would be any of those scandals? (Hear, hear.) I cannot answer this objection better than in the words of a distinguished prelate of the Church of England, the present Bishop of Oxford. He may have intended his remarks to apply to the different bodies of Dissenters; but they are equally applicable in a wider sense. "But we are restrained," he says, "in the matter of burial by fear of the irreverence and scandal which would occur. Such fears there are, no doubt; but against them is to be set the experience of the majority of Christian countries, whose cemeteries are and long have been open to interments at which the mourners have the comfort of using their own burial rite. Why should it be thought that we Englishmen are less reverent,

or more factious, than men of other countries, when we stand by an open grave?" But we are told that to admit persons of this kind would hurt the feelings of the clergy and of many good people. I am as anxious as any man can be to avoid doing anything to hurt the feelings of the clergy or of good Churchmen, but good people cannot have everything in the way they wish. We cannot allow the feelings of good people to stand in the way of justice. (Cheers.) If that were a valid argument, all progress and reform would have been long ago arrested in this country; for against every step taken in advance there were the feelings of the good people who objected. When the Dissenters were claiming to be admitted to office, there was a large body of excellent people who declared that their feelings would be hurt; and when the Roman Catholics were admitted, there were millions of good Protestants whose feelings were hurt on that occasion; and so with the admission of the Jews. It is not because I am a Christian that I am entitled to set up my feelings as a bar to the enjoyment of civil rights by any class of my countrymen. (Hear, hear.) I wish hon. gentlemen opposite had more faith in the vitality of their own religion. (Hear, hear.) It is not by the use of repressive laws that we can secure the triumph of Christianity, but by the employment of means more in harmony with its own character. It is by the use of persuasion and by convincing men of their error, if they are in error; and so far as we are a Christian Legislature, the best way in which we can elevate the character and extend the influence of Christianity is to give more heed to the principles of that religion in our own legislation and policy. (Cheers.)

Sir W. BARTTELOT said he had up to the present opposed the Bill in every possible way outside the bounds of mere factious opposition. He now felt, however, that things had gone far enough in reference to a measure which it was generally agreed must in some form become law. He was, therefore, surprised at the intolerance which had marked the opposition coming from below the gangway on the Ministerial side of the House in not considering the feelings of those who were making great concessions in order that this question should be settled. In answer to the taunt that the county members did not represent popular views, he could only express his opinion that his own constituents to a man would, if polled, vote in favour of the use of some religious service in the graveyards of the country. (Hear, hear.) He hoped the House would pass the Bill in its present form, so as to procure as satisfactory a settlement as was possible of a question which ought to be disposed of, for the present, at any rate, upon the principle of a wise compromise.

Mr. SHIELD might agree with the principle of the amendment; but there were occasions when it was possible to push a principle to extreme limits. (Hear, hear.) Honestly believing that the Bill would satisfy every grievance which was really felt, he should vote against the amendment.

Mr. A. DILKE contended that if the Bill passed in its present shape, it would still maintain a social stigma and disability on a certain class of the people, because of their religious belief. It would prevent his own remains, for example, being buried beside those of his father and mother, and others whom he had respected in this life.

Mr. H. FOWLER thought that all legislation must take account of the circumstances amid which that legislation was enacted, and adapt itself to the actually existing facts of the case. The question was whether the Government had dealt wisely in approaching this subject in the spirit of compromise, and whether the House had a right to reject a measure avowedly based on that principle. They were not creating new burial-grounds, as to which Parliament might deal as they thought fit; but they were making a great change, and they were infringing, in the judgment of a portion of the community, on what they regarded as their absolute right. He very much regretted the tone of a large portion of the clergy on this question, and he very much deplored the intolerant nonsense that some of them had said as to this Bill. As a body the clergy felt very strongly on this question. Were not the Government acting wisely in approaching this subject in a spirit not so much of conquest as of compromise? In addressing his constituents a few months ago, this burial question came up, and he told them that he would base his action on this measure distinctly on Lord Harrowby's amendment which was accepted and approved by leading prelates of the Church of England. Would it be fair in him now to say that he meant something more than that, and to carry his principle a little further than, perhaps, his friends were disposed to go? It was all very well to pooh-pooh "another place," but it had a great deal of power and would have for many years to come. (Cheers.) The Committee must either accept this compromise or reject this measure. He thought they would do wisely in taking the measure as the Government presented it. The hon. member for Ipswich drew very largely on the credulity of him, and he thought on the credulity of other members, when he asked the House to believe that the right hon. gentleman the Chancellor of the Duchy of Lancaster could forge a new instrument of intolerance and bigotry. He thought the sturdiest opponent of the right hon. gentleman in the House would not deny that during his long and illustrious career he had never swerved from the great principle of civil and religious liberty. (Cheers.) He was prepared to accept what that right hon. gentleman and his able colleagues thought was the best practical solution of the question under existing difficulties. (Cheers.)

Mr. COLLINGS repeated that the Government had forged in the 6th clause a new weapon of bigotry and intolerance. The last speaker had expressed himself in favour of religious equality, but he was only so to a partial extent; and he (Mr. Collings) challenged the hon. member to repeat before his constituents the speech he had just made. (Hear, hear.)

Mr. WILLIS, as a member of a denomination more affected than any other by the existing burial laws, said he would rather wreck the Bill than accept it as it stood. There ought to be no restriction on the right of burial except that which decency dictated; and he thought it was a mistake on the part of the Government to go against their followers in that matter. He meant to vote for the amendment, on the ground that perfect freedom in respect of burial was the right of each person, not as a Christian, but as a man. (Cheers.)

Mr. ROGERS, who spoke, like several previous speakers, amid cries of "Divide," also supported the amendment.

The Committee divided, when there appeared—

For the amendment	57
Against	125
Majority against	—68

The amendment was therefore lost.

Mr. BERESFORD HOPE, in moving the insertion in line 27, after the word "any," of the word "male," wished sincerely to acknowledge the friendly and conciliatory spirit which had been shown by the right hon. gentleman the Chancellor of the Duchy in some of the late discussions on the Bill, and also by his right hon. friend the Judge Advocate-General. The object of the present amendment was to exclude the ministrations of women. He knew that there were different opinions in the world about the ministrations of women; but the Church to which he belonged, and many other Christian denominations, believed that there was very clear and decided Scriptural authority against them. It would much hurt and annoy the feelings of the clergy if they allowed women to assume the position of ministers in their churchyards and to conduct the service there. In support of his amendment, he would merely point to two facts. The one was the "Salvation Army" and the other was the New Forest Shakers. (A laugh.) Both of those bodies were, he believed, Christians; and if some such limitation as he now proposed were not adopted they might have the ladies of the Salvation Army, whose zeal was apt to outrun their discretion, or the lady who presided over the New Forest Shakers, acting as ministers in their churchyards. He appealed to his right hon. friend (Mr. O. Morgan), when he had held out so many olive branches, to hold out another in this matter to those on whose behalf he was now speaking, and thus to guard against the chance of scenes occurring which might produce deep pain and distress. The right hon. gentleman then moved his amendment.

The ATTORNEY-GENERAL said that although he had followed the lead of the right hon. gentleman opposite for some years past in regard to the question of conceding political rights to women, he could not follow him on the present occasion. If the amendment were adopted, it would prevent any woman from taking part in any religious act at the grave-side, and would even prevent a widow from joining in a prayer at the grave of her husband. He could hardly conceive that the right hon. gentleman wished to do that. He believed they might safely rely that the services performed under the direction of Nonconformist ministers would be conducted in a reverent and orderly manner.

Mr. BERESFORD HOPE explained that his object was to prevent women from conducting the service.

Mr. ARNOLD trusted that the Committee would reject the amendment. He differed from the Attorney-General, and hoped to see women conducting religious services in churchyards if they were disposed to do so in a proper and orderly manner. The right hon. gentleman who had moved the amendment was consistent in his intolerance.

After a few words from Sir H. TYLER, suggesting a compromise, the amendment was negatived, and the clause was ordered to stand part of the Bill.

Clause 7, providing that the Act should apply only to places where there was no unconsecrated burial-ground in which the people had the rights of burial, was omitted, at the instance of the Judge-Advocate-General.

Clauses 8, 9, and 10 were agreed to.

On Clause 11, Sir J. MOWBRAY moved to omit the provision imposing penalties on clergymen who refuse or neglect to register the certificate of burial.—Mr. O. MORGAN could not accept the amendment. His right hon. friend being a lawyer must know of what great importance those registrations were. The amendment, after some further conversation, was negatived, and the clause agreed to, as were Clauses 12 and 13.

On Clause 14, which relieves clergymen from penalties in the case of non-performance of the burial service according to certain rubrics,

Mr. H. FOWLER moved the omission of the words reciting the resolution arrived at by the clergy of the Convocations of Canterbury and York, with the view to the insertion of words which would make the clause read:—"That it shall be lawful for any minister in holy orders of the Church of England, without being subject to any ecclesiastical or other censure or penalty, authorised to perform the burial service, in any case where the office for the burial of the dead according to the rites of the Church of England may not be used, and in any other case at the request of the relative, friend, or legal representative having the charge of or being responsible for the burial of the deceased, to use such service at the burial as may be prescribed or approved of by the ordinary." He quite admitted that in the present state of the law the clergy had a grievance, both in regard to the burial of unbaptized children and in being compelled to read the whole of the service in every case, whether it was desired or not. That was a grievance which he had every desire to remedy, but he considered that the way in which it was sought to be done in the Bill was open to objection, and that the references to Convocation were both unconstitutional and unprecedented.

Mr. O. MORGAN said he had found an all but universal agreement on two points on both sides of the House, the one that the clergy had a grievance, and the other that the method of relief proposed by the Bill was not the best way of meeting that grievance. The Government thought it best to accept the amendment of the hon. member, which had met with the approval of the Archbishop of Canterbury.

Mr. B. HOPE, Mr. J. G. HUBBARD, and Colonel MAKINS expressed their satisfaction at the conciliatory manner in which the question of the grievance of the clergy had been met by the Government.

Sir A. GORDON thought the better course would be to omit the clause altogether. The amendment would allow any clergyman to initiate an objection to the burial of any person with whose religious opinions he did not happen to agree, while it would also allow any form of service to be substituted at the discretion of the ordinary.

Mr. LABOUCHERE hoped that the hon. and gallant member would move that the clause be omitted altogether.

Sir W. HARCOURT was afraid that the acceptance of the amendment would be attended with much difficulty, as it would allow a service in any form prescribed by the ordinary. The Prayer-book, which was the charter and foundation of the Church of England, was established by the action of Parliament against the will of Convocation and of the Lords Spiritual. The principle was that no forms could be prescribed which Parliament did not authorise. If this amendment were passed what security would there be for the service of the Church of England that no words would be employed which were not authorised by Parliament? What was to prevent the introduction of prayers for the dead? To leave the service at large seemed altogether inconsistent with the principles on which the Church rested. (Hear, hear.)

Mr. B. HOPE said that matters appeared to be getting into a state of confusion from which he could see no escape. He thought the Home Secretary had better take counsel with his colleagues in the Cabinet; and, to afford him the opportunity of doing so, he would move to report progress. (Opposition cheers, and "Oh" from the Ministerial benches.)

Sir J. R. MOWBRAY seconded the motion that progress be reported. The House had just witnessed an extraordinary exhibition. The Judge Advocate-General had stated that he was prepared to abandon a clause which the united Cabinet had introduced and the House of Lords had accepted, and to accept the amendment of the member for Wolverhampton. Then came the Home Secretary, and overthrew everything that his right hon. colleague had done. (Cheers.) Would the noble Marquess, the leader of the House, who appeared to be in conference with the two right hon. gentlemen, state what course the Government were prepared to take? (Opposition cheers.)

Mr. O. MORGAN trusted that the motion to report progress would not be pressed.

Sir W. HARCOURT regretted that he had said anything to lead to misunderstanding. He asked hon. members to allow the amendment of the hon. member for Wolverhampton to pass, and if they had any further question to raise, to raise it on report. (Hear, hear.)

Lord R. CHURCHILL hoped the motion to report progress would not be withdrawn until the Government gave some definite pledge with regard to the action which they would take on this amendment, both now and on report.

Mr. B. HOPE said that after such a strange incident as had just occurred, he did not feel that he could withdraw his motion until the Government had stated distinctly what course they intended to adopt with regard to the amendment.

The Marquis of HARTINGTON said he had taken no part in the discussion, and he frankly admitted that he had not been able to give the Bill full consideration; but the amendment of the hon. member for Wolverhampton had been accepted by the Judge Advocate-General, who was responsible for the conduct of the Bill, and the Government would be bound by that. If it were necessary that the amendment should be further discussed, he (Lord Hartington) hoped it might be done on the report.

After some further conversation, the motion to report progress was withdrawn.

Mr. O. MORGAN then moved to amend the proposed amendment by inserting words to make it run at the end in the following way:—"To use such service, consisting of prayers taken from the Book of Common Prayer or portions of Holy Scripture, as may be prescribed or approved of by the ordinary."

Sir W. BARTTELOT thought the clause a most important one, which ought to be considered more carefully than it had been done to the present.

Sir A. GORDON did not think the amendment would be of the slightest practical use. He moved the omission of the whole clause.

Mr. ILLINGWORTH said no notice had been given of the intention of the Judge Advocate-General to accept the amendment of the hon. member for Wolverhampton, which raised the most important question in the Bill, for it initiated a revolutionary change in the government of the Church of England.

Sir W. HARCOURT said that as the selections would be made from the Litany, and that had been sanctioned by Parliament, the constitutional difficulty would be met.

Mr. LABOUCHERE said one hon. member had cited the law passed in the reign of Elizabeth, and another the law passed in the reign of Charles II., while others had spoken of the opinions entertained in another place. If there were anything he cared less for than the Act of Elizabeth and the Act of Charles II., it was the opinion entertained in "another place." (Cheers and laughter.) He should be sorry to see the House of Commons being converted into an antechamber to "another place." (Cheers.) He was there to express the opinions of the constituency who had elected him, and not those of "another place." (Hear.) As to the question before the House, he objected both to the clause and the amendment; but in order that they might have finality in this matter, he suggested that they should accept the amendment without a division, and then take a division on the clause itself.

Mr. COURTNEY agreed with the practical suggestion just made by his hon. friend; but he thought they ought clearly to know what was meant under the Bill by "Holy Scripture." It would be easy to select for a burial service the passages from what was regarded by many persons as Holy Scripture that would inculcate the Roman Catholic doctrines of prayer for the dead and of an intermediate state.

Mr. O. MORGAN replied that "Holy Scripture" had a legal meaning—namely, the authorised version, which did not include the Apocrypha.

The amendment of Mr. H. Fowler was adopted, with the amendments proposed on it by Mr. Osborne Morgan. On the question that the clause, as amended, stand part of the Bill the Committee then divided, when there voted—

For the clause	78
Against	34
Majority for	—44

The Clause as amended was ordered to stand part of the Bill; as were also clauses 15, 16, and 17.

Mr. LABOUCHERE next moved the following clause:—"That there shall be an invariable scale of charges, calculated according to the space occupied, for graves and for the erection of gravestones and monumental structures, in each churchyard."

Mr. O. MORGAN said he could not accept the proposed clause, which was entirely beyond the scope of the Bill.

The Committee divided, and the numbers were:—

For the amendment	34
Against	71
Majority against	—37

The schedules were then agreed to, with the exception of Schedule C, providing for the alternative services which was struck out. The preamble was also agreed to, and the Chairman, amid cheers, ordered to report the Bill as amended to the House.

The consideration of the report was fixed for Tuesday.

Amersham Hall School, Caversham, Oxon, near Reading.

HEAD MASTER:

ALFRED S. WEST, M.A., Camb. and Lond.: Trin. Coll., Camb., and Fellow of Univ. Coll., Lond.: Gold Medalist of the University of London: late Examiner in the Moral Sciences Tripos in the Univ. of Cambridge, and eight other masters, five of whom are resident.

The next term will commence on TUESDAY, SEPTEMBER 21st.

Particulars may be obtained on application to the Head Master.

Hackney College.

SESSION 1880—81.

THE INAUGURAL MEETING of the SESSION will be held at the COLLEGE, WELL-STREET, HACKNEY, on THURSDAY EVENING, SEPTEMBER 9th, when an address will be delivered by the Rev. EDWARD WHITE, of Kentish-town.

The committee respectfully invite the attendance of subscribers and other friends of the Institution. The company of ladies is requested.

Tea will be provided at Six, and the meeting will be held at Seven o'clock.

J. E. RICHARDS, JOHN NUNN, } Secretaries.

N.B.—Applications for supplies, on and after the 4th instant, to be made to PROFESSOR McALL, at the College.

Bristol Baptist College.

ANNUAL SERVICES, 1880.

THE ADDRESS to the STUDENTS will be delivered on WEDNESDAY, September 8th, at twelve o'clock, in Broadmead Chapel, by Dr. Green, B.A., Lond.

The ANNUAL MEETING will be held afterwards in the Chapel, at half-past one p.m.

There will be a COLLATION in the Schoolroom at three p.m. Tickets Three Shillings each.

CONFERENCE OF FORMER STUDENTS will be held MONDAY and TUESDAY, September 6th and 7th. Monday—Prayer Meeting, 7.30 p.m. Tuesday—Conference, 10 a.m; Public Meeting in Broadmead Chapel at 7 p.m.

RICHARD GLOVER, Secretary.

SCHWEITZER'S COCOATINA.

Anti-Dyspeptic Cocoa or Chocolate Powder.
Guaranteed Pure Soluble Cocoa of the Finest Quality, with the excess of fat extracted.

The Faculty pronounce it "the most nutritious, perfectly digestible beverage for Breakfast, Luncheon, or Supper, and invaluable for Invalids and Children."

Highly commended by the entire Medical Press.

Being without sugar, spice, or other admixture, it suits all palates, keeps better in all climates, and is four times the strength of cocoas SICKENED yet WEAKENED with starch, &c., and IN REALITY CHEAPER than such Mixtures.

Made instantaneously with boiling water, a teaspoonful to a Breakfast Cup, costing less than a Halfpenny.

COCOATINA A LA VANILLE is the most delicate, digestible, cheapest Vanilla Chocolate, and may be taken when richer chocolate is prohibited.

In tin packets at 1s. 6d., 3s., 5s. 6d., &c., by Chemists and Grocers.

Charities on Special Terms by the Sole Proprietors,

H. SCHWEITZER and CO., 10, Adam-street, London, W.C.

CONTENTS OF No. XXXVI.

LEADING ARTICLES:— PAGE
The Burials Bill in Committee ... 901
The European Concert ... 900
The Lessons of Thursday Night ... 900
Uniformity in Nature ... 901
Lord Beaconsfield's Latest Mare's Nest ... 901
LITERATURE:—
Dr. Caird on the Philosophy of Religion ... 903
Miss Tytler's New Novel ... 904
The Science of Education ... 904
CORRESPONDENCE:—
Rev. J. G. Rogers on the Burials Bill ... 904
Aids to Infidelity ... 904
Nonconformist Places of Worship ... 905
MISCELLANEOUS:—
Last Stages of the Burials Bill ... 902
The Debate in Committee ... 895
Division Lists ... 906
Sketches from the Gallery ... 902
Snowdonia ... 903
Epitome of News ... 909
News of the Free Churches ... 910

THE

Nonconformist and Independent.

[Combining the Patriot, Nonconformist, and English Independent.]

THURSDAY, SEPTEMBER 2, 1880.

THE EUROPEAN CONCERT.

THERE appears to be thus much of solid strength about the European Concert, that the Powers can act together when a demonstration of force is needed, as well as meet around a council-table and formulate decrees. The rope is not so rotten as the Turk believed and hoped, and it will prove strong enough to bind him to the fulfilment of the clearly-expressed mind of Europe, not only in the matter of Montenegro, but in the graver matter that lies beyond it—the cession to Greece of the considerable territory which the decision of the Great Powers has awarded to her, and which, we may be sure, the Porte will resist to the last moment and in every possible way. No doubt the rope has some very weak strands, which the Turkish statesmen hoped would have parted long ere this; but it is a happy omen for the future that it holds together even under the strain of united action, and represents fairly the constraint of European public judgment on a Power which has outraged all decency and defied all correction for generations, but the hour of whose reckoning is come at last. There has been enough in the reserved conduct of Germany, and the singularly capricious policy of France, to keep alive in the cunning Turk the belief on which he has lived for the last generation, that though Europe might denounce and threaten she would never follow up words by blows, and compel by united action obedience to her decrees.

The contemplated demonstration combines the whole of the great Powers, though there can be no question that the most earnest of them is Great Britain; still it is united Europe which is acting, or rather preparing to act, in the hope that the demonstration of unity which is thus afforded will bring the Ottoman Government to reason, and render needless the actual sailing of the expedition, which might not find it easy to do anything effectual, supposing that it were driven to the employment of force. The Turk is frequently credited with the character of the astutest diplomatist in Europe; and it is true in a sense, provided that a very narrow reading is given to the word diplomacy. Two-thirds of the diplomacy of the Turkish statesmen is done for them by the jealousy of the European Powers. As a rule, their diplomacy is limited to finding excuses for waiting, and to fomenting jealousies and antipathies which would burn quite fiercely enough without their aid. In these diplomatic arts, no doubt, they are masters. They have so long been miserably dependent on the policy of more powerful Empires around them, that they have mastered the subject thoroughly, and know all the complications of European international politics, all the envies, jealousies, and hates, all the secret schemes and open ambitions which make concert in any decided course of action a matter of extreme difficulty among the European Powers. Their diplomacy is simply that of the ruined tradesman or gambler, who often spends wonderful ingenuity in putting off the evil day, but who, for any really remedial measures, which might retrieve his fortunes and give him a new start in life, is helpless. Mr. GLADSTONE has taken true measure of this boasted Turkish diplomacy. He has again and again publicly expressed the belief that if the Porte is confronted by the will of united Europe, it will yield at once. No one knows better than the SULTAN'S advisers that the first blows struck in earnest would be like the letting out of waters, and in the flood the Empire in Europe would inevitably be borne away. Our hope is that no blow will be needed; that the demonstration that united Europe is ready, not only to speak, but to act, will settle the question; that the Porte will discover that it can allay, by a word, the excitement which it has kindled at Dulcigno; and that the Greek question will then occupy the foreground, to be settled peremptorily in the same way.

There can be no doubt that this Montenegrin difficulty is prolonged by the Porte, to stave off the far more difficult and dangerous Greek question which is behind. The cession of territory to the Greek kingdom is a matter of unquestionable gravity to the Porte. There are those who think that it may go far towards costing the SULTAN his throne. All this was clearly before the eyes of the representatives of the Great Powers at Berlin, and they decided unanimously, in the face of all, that the cession must be made. Now they simply refuse to hear any argument about it, and the naval demonstration which will settle, we have no doubt easily, the Montenegrin affair, will be kept in hand for the settlement of the new borders of Greece. We cannot take our ships to the disputed territory and settle the occupation by a blow; but happily the Ottoman Empire is peculiarly obnoxious to naval demonstrations, and the SULTAN and his advisers have a most wholesome dread of the English fleet, if they are persuaded, as they are fully persuaded now, that it means work. Great Continental armies move with difficulty; months must intervene between the declaration of war and the first battle. But forty-eight hours would be sufficient to move the British fleet to the Bosphorus without expense or trouble—it would cost nothing but a telegram to place the fleet in simply overwhelming force before Constantinople, and to cut the Ottoman Empire in two. We have the Ottoman Empire absolutely at our mercy, and we believe that Mr. GLADSTONE'S Government will not be slow to bring pressure in the extreme form to bear, in concert with the other Powers, if Turkey persists in opposing a *non possumus* to a measure which Europe in council has decided is imperatively needed for the peace and progress of the civilised world. The SULTAN knows that Europe has the power of almost instant compulsion, if she is compelled to put it forth, and we have little doubt that, as with Montenegro, so with Greece, the SULTAN will suffer himself to be constrained to save his Empire from instant and utter wreck.

But our chief joy is over the European concert itself, which under the Liberal Government has been brought to bear as a beneficent influence on the solution of the most dangerous and perplexing questions of the day. Europe is slowly coming to understand what the term family of nations means and involves. This last meeting at Berlin was more like a family council than any Congress noted in history. It is a great step on in the right, the Christian direction, and it will become increasingly difficult to retrace it. Europe, forming the habit of acting in concert, will more and more be disposed to refer all vexed questions to the family council before they can be carried to the bloody arbitrament of war. We are not over sanguine as to the measure of the progress which has been realised, and we fully recognise the possibility of the outbreak of furious jealousies and passions, which the family council would be utterly powerless to control. Still, we hold that a most substantial advance has been made. The spectacle is full of promise which is presented at this moment—all the great European Powers joining in concerted action on a question with regard to which they have separate and conflicting interests, but in which they are trying to see and to carry out simply that which is right and just. The example of discord is, alas! catching enough; let us hope that the example of concord will not be less infectious, and that Europe, finding how easy it is to unite to coerce a recalcitrant State to obedience, may venture to apply the principle on a wider scale, and close the era of bloody and destructive wars.

THE LESSONS OF THURSDAY NIGHT.

THE difficulties of the Session culminated in the discreditable scenes of Thursday night. Never was the arduous nature of the work undertaken by the Government more apparent. Never was the unreasonableness of the Oppositions more fully demonstrated. We use the term "Oppositions" advisedly, for the action of Lord RANDOLPH CHURCHILL, in the early part of the evening, contributed quite as much to the imbroglio as the protracted and irrational obstruction of the Irish members. Of course, these two sections, though sitting close together, profess to be bitter foes. But to the world outside it seemed as though

> "They met, just like prize-fighters in a fair,
> Who first shake hands before they box,
> Then give each other plaguy knocks,
> With all the love and kindness of a brother."

If, indeed, they have not the uniting influences of a common sympathy, they are bound together by a common hate. They may not be "sworn friends to one another," but they are alike bitter foes of the Ministry. We do, indeed, occasionally find some traces of a better spirit in some of the Irish members who will give the Government credit for the best intentions. But they do not on that account fight less strenuously against them, and their outbursts of violence against those whom they must recognise as their truest friends are very remarkable. There is no man who has laboured so earnestly for the reconciliation of England and Ireland, or who, often at the cost of personal popularity, has made so many appeals on behalf of the extreme members of the Irish party as Mr. BRIGHT; yet, in the debate on the Burials Bill, Mr. FINIGAN did not hesitate, in the most rude style, to insinuate that he was under the evil influence of office. The truth is, the leading spirits of the party are opposed to all English Governments, and, perhaps, it is hard even for themselves to decide whether they dislike most those who, as Mr. LOWTHER, irritate or denounce them, or such reformers as Mr. FORSTER and Mr. BRIGHT, whose measures of conciliation would rob OTHELLO of his occupation. We do not excuse them; but they act, at all events, under a sense of patriotic duty, which is very mistaken, but in many cases is real. They are the representatives in the House of Commons of that irreconcilable section in the French Chamber, which occasionally gives no little trouble to M. GAMBETTA. But what is to be said of the English aristocrats who play into their hands? It would be a mere affectation to profess to believe that Lord RANDOLPH CHURCHILL had failed to grasp the exact meaning of Mr. FORSTER in that manly deliverance, a sentence in which was made the occasion of the first scene on Thursday night. The difficulty of the problem to be solved consists in the unreasonableness on both sides. The Land League is wild and revolutionary, putting forth principles which no Government can accept, and making demands which, on the face of them, are inadmissible. But some of the landlords are just as impracticable and, in their eagerness to seize an advantage which the necessities of their tenants have placed within their reach, are utterly careless of the effect of their conduct upon the peace of the island. Better civil war than an abatement of their claims, or the relaxation of their grip upon starving tenants! Mr. FORSTER has sought to steer between these two, and that was exactly what he intimated in the speech which Mr. GIBSON was so ready to praise at the time, but in which he found so much that was objectionable on the Thursday. As the responsible Minister Mr. FORSTER distinctly announced that he would not tolerate disturbance, but that, on the other hand, he would not be the instrument of injustice on the opposite side. No one could have misunderstood his intention but those who were bent on misunderstanding. His language was decided, for it was necessary to speak plainly; but the statesman who had so clearly expressed his intention to repress disorder ought to have received more honourable treatment from those who profess to be friends of order. But fairness is the last quality to be expected in the young nobleman who shares with Mr. GORST and Sir HENRY WOLFF the lead of the

"Fourth Party." What was intolerable was that he should have received even partial support from the Conservative leaders in his shameless attempt to pervert Mr. FORSTER's language, and on it to base an attack as ungenerous as it was unfair.

The *Spectator*, in speaking of Mr. FORSTER last Saturday, says: "We have often had occasion to differ with Mr. FORSTER. In foreign politics he has seemed to us frequently vacillating, and inclined to run with the hare and hunt with the hounds." Possibly all who have ever come across Mr. FORSTER's path have had the same feeling, and it may be that the impression points to a serious defect, which will prevent him from taking the position to which his abilities might otherwise entitle him. But it is only fair to him to say that in his Irish administration he has had to encounter difficulties that would have overpowered a statesman of less mettle, and that he has sought manfully to grapple with them. If he has erred, it has certainly not been from an undue desire to humour either party, but rather from the trenchant style in which he has dealt with the faults. Perhaps no member of the conscientious and hard-worked Ministry has a stronger claim to the sympathy as well as admiration of his fellow-countrymen at the present time than the CHIEF SECRETARY for IRELAND. The prorogation, which must come before long, may bring relief to his colleagues, but for him there will be but slight, if any, relaxation from the arduous labours which are telling even on his robust frame; and it will be fortunate if the approach of winter does not impose on him additional anxieties and responsibilities. At present he is exposed to the fire of two parties, one of which seems to have no higher idea of Irish policy than that which Alderman 'CUTE used to favour, and which relentlessly put down Land League, Home Rulers, and Irish tenants in general; while the other is equally undiscriminating and reckless in its hatred of landlords and opposition to law; while each section is prepared to visit on his innocent head the sins of the other. The Lords threw out the temporary measure by which he proposed to meet the exigencies of the crisis, chiefly because they were indignant at the violence of the Land League, and now the Home Rulers in their turn are punishing him for the sin of the Peers in rejecting his own Bill. It is a hard case, and yet the situation has brought out some of the finer qualities of the man, and if we had at the outset some development of his weaknesses also, it may be hoped, that the severe discipline through which he is passing may help to correct these, and in the end make him a more effective and thorough statesman. Mr. FORSTER must be slow to learn if his difficulties with the Compensation Bill have not done something to cure him of that unfortunate love of compromise which had previously cost him so dearly. As he dealt with Churchmen in the Education Bill, so did he try to conciliate the landlords, but all his efforts in the latter case were unavailing, and he soon found how empty were the compliments which Tory speakers and writers used at one time to thrust upon him. He was a fine fellow so long as he served their purpose; but as soon as they discovered that he meant to interfere with their selfish ideas, he became, in their view, as one of the Radicals with whom he was associated, and from whom he derived his support. Once he was the hope of the moderate Liberals, but all their old love was forgotten so soon as he crossed their path, and the influence of his name and reputation did not avail to prevent that extraordinary manifestation of Whig hostility which carried away two of the peers whom the present Government has just ennobled. Mr. FORSTER must surely have seen from all this how impossible it is to serve two masters, and learned that his real support is to be found in the popular party alone. The *rôle* of the "superior person" is a very difficult one for a party chief to play. The two parts are, indeed, inconsistent with each other, and if the bitterness of recent controversies has brought this home to the mind of Mr. FORSTER, and made him understand that even in politics he who would have friends must show himself friendly—which, being freely interpreted, means in this case that he who would have the loyal devotion of a party must be faithful to that party—the result may be extremely fortunate for his future career.

What object the Irish party could hope to accomplish by the proceedings of Thursday night it is difficult to understand. They certainly did not expect to reduce the grant by a solitary pound; still less to extort a promise from the Government that in a time of difficulty they would deprive themselves of one of their most powerful weapons of defence. They managed, no doubt, to protract the Session; but what satisfaction is to be derived from such a bit of selfish spite, or what good can accrue to Ireland from it, it would need a singularly subtle intellect to discover. They have, undoubtedly, exasperated some of their staunchest friends among English Liberals, who see that an anxious desire to do justice to Ireland is unappreciated by the dominant section of the Home Rulers, and that a Minister who has faced no little obloquy in his endeavour to do right is treated as though he had behaved with the haughty insolence of a LOWTHER, or the overbearing despotism of a CASTLEREAGH. Liberals, however, must not allow themselves to be carried away by any indignation, however natural. Their line of action is clear. They must simply and honestly endeavour to carry out a policy of righteousness, whatever be the provocations which Home Rulers inflict. Indeed, even in the worst moment, it cannot be forgotten that there are great and grievous faults on the other side. Even Thursday night made this sufficiently evident, and it is a vital element in the consideration of the question. We must not, therefore, allow ourselves to be turned aside from the straight path because Home Rulers are violent, but patiently seek to redress every real grievance, and trust to the remedial influence of time to correct the false judgments which may at present be pronounced. This is what Mr. FORSTER is nobly seeking to do, and he has our hearty wishes for his success.

LORD BEACONSFIELD'S LATEST MARE'S-NEST.

THE hitherto unsuspected mystery of the Ground Game Bill has been at once announced and disclosed by the great political necromancer. To ordinary minds the measure seemed a simple and effectual means of securing tenant farmers against damage by hares and rabbits, passed at their request and in accordance with the plan favoured by them almost universally. But Lord BEACONSFIELD sees, or affects to see, in it a crafty trap to catch the Lords—a trap baited with "arrogance" and "a hostile spirit." From this profoundly subtle point of view, the measure is only part of a great scheme of revolutionary politics, having for its aim "an assault upon the constitutional position of the landed interest in our present system of Government." Thus the Bill has been purposely made as offensive as possible, in order to induce the Lords to put themselves wrong with the country by throwing it out, and thus possibly leading up to their own overthrow. In spite of the amendments introduced by Sir WILLIAM HARCOURT for the purpose of removing the objections of some of his opponents, Lord BEACONSFIELD cannot find "any spirit of conciliation in the language or framing of the Bill; and as for compromise, that principle seems never for a moment to have been considered." On the contrary, the Bill "calls upon the tenant to arm himself, upon his sons to arm themselves, upon his servants to arm themselves, and, if that is not sufficient, an expert is to be called upon for assistance"—an expert who has hitherto been viewed with suspicion, but who will "stand now in the sunshine of the Constitution, and will flourish his weapon in the face of the lord of the manor." Thus arrogantly and aggressively have the Commons dared to approach the great House of hereditary legislators and game preservers.

But impudent as this affront to the Lords is, it was vouchsafed to the Earl of BEACONSFIELD to discover in it nothing but a feint intended to lure them to destruction, and he is not one to allow his just resentment to lead him to blind their lordships to a trap intended to induce them to take up a feeble position when they may be on the eve of a Constitutional struggle. Accordingly he advised them to put their dignity in their pockets and defeat the machinations of their enemies by allowing the Bill to be read a second time, with the intention of making it a perfect measure in Committee.

Does Lord BEACONSFIELD really believe in this mare's-nest which he professes to have discovered? We take leave to doubt it. In all probability he was merely carrying out his traditional policy of "educating" his followers, and the supposed trap was merely held up as a bogey to frighten his fellow peers into what he felt to be a prudent course of action. If they opposed the Bill, he urged, they would render themselves "liable to much misapprehension and misrepresentation—the misapprehension of honest men and the misrepresentation of wicked men." He felt that they would not have the sympathy of the great body of the people if they set themselves in opposition to the Commons on this game question, as he declares that they had in throwing out the Compensation for Disturbance Bill. Hence he counselled them to agree to the second reading. The advice was good, though it was given in a style which was anything but respectful to the good sense of his hearers; and as the educational trick, judging by the division, appears to have been successful, we need not object to it. The really sensible portion of Lord BEACONSFIELD's speech shows that he acknowledges to himself that the Ground Game Bill, or some similar measure, was needed to meet a great and deeply-felt grievance; and, what is more important from the standpoint of a political tactician, he fully recognises the great popularity of the Bill amongst the farmers, and the consequent injury to his party that would result from its rejection. His lordship even went so far as to defend the interference with freedom of contract which is the essential principle of the measure, by showing that there was nothing new in the adaptation of that principle to modern legislation. In this argument he was followed—wonderful to relate—by that whilom stanch champion of freedom of contract, the Duke of ARGYLL.

Before this issue of our journal is in print we shall doubtless know whether the Lords have been wise enough to lay to heart these sensible arguments of two opposing statesmen. If they venture to destroy the compulsory principle of the Bill, it is certain that the Commons will refuse to accept this amendment. The consequence then will probably be that the measure will have to stand over till next Session, and this would certainly give rise to a great public agitation, which might result in the forcing of a much more drastic reform of the Game Laws through Parliament at an early date. The peers have done quite enough mischief for one year, and their best friends must be least willing to see them incur the resentment of the nation by a third attempt to defeat the wishes of the House of Representatives.

UNIFORMITY IN NATURE.

THE address of Professor RAMSAY in opening the proceedings of the British Association was not one of those sensational utterances which are felt through society like the vibration of an earthquake, and which evoke anxious fears for the foundation on which the righteous rest. It contained nothing novel, it announced no startling discoveries nor any freshly-revealed generalisation of genius. Yet it would be an error of which only sciolism would be capable to treat such an address as unimportant, or to undervalue the contribution it makes towards defining the attitude slowly but surely being assumed by science in the present age. Now, whatever defines the attitude of science must necessarily have an influence, direct or indirect, on men's thoughts about religion, and of no scientific theory can this be more surely affirmed than of that which goes by the long and cumbrous name—Uniformitarianism. The name is generally applied to the views of those geologists who maintain that up to the limits within which geology has anything articulate to say about the story of the earth, the phenomena it exhibits are capable of being accounted for by the familiar forces actually at work around us in the life of our own times. It is opposed to the views of those now almost extinct geologists who believe that the vastness of the work done, for instance, in the upheaval of the Alps, or in the deposition of strata 10,000 feet thick, implies more violent agencies and greater rapidity of action during the old earth's youthful days. Such an opposition of ideas is not, of course, confined to geology; in fact, there are probably no branches of science whose subject matter does not suggest it. Astronomy, physiology, chemistry alike raise the question whether the forces that now wield the stars and vary animal life and affect earth, air, or water, have always worked as they do now; or whether catastrophes or convulsions, impossible of renewal, are needed to account for the world as we see it. This was, in fact, the question discussed by Professor RAMSAY; and though he confined himself to questions of geology, no reflective mind can doubt that his arguments have an application to all the forms in which we see created forces at work. The views he announced are, in effect, an illustration of the tendency to be observed in all the sections of the Association. The whole work of that body, and of the men directly or indirectly associated with it, is distinctly favourable, speaking broadly, to uniformitarianism.

It may probably occur to any one with the slightest smattering of geology that, at any rate, "the glacial epoch" supplies a distinct exception to Professor RAMSAY'S rule. In the long ages covered by that name the continent of Europe certainly presented an appearance utterly alien to the climate it now enjoys, and though Arctic voyagers are familiar enough with the same phenomena it might be argued that so enormous a difference in climate implied a totally abnormal condition of the earth, and, probably, of the sun. Such notions, however, can only arise from insufficient acquaintance with the facts. The theory of uniformitarianism does not in the least degree require constant monotony in the work of nature. All it affirms is that the forces we now see at work have always been at work—that is, within the limits concerning which science can give us, as we have said, articulate information. Beyond those limits science is wisely learning to be silent. Yet even within these limits the conditions of action may vary, and the results will vary with them. But then, according to the

theory in question, this change in condition may be accounted for by the normal operation of actually existent forces. Accordingly, with regard to the glacial epoch, or rather epochs, it has been ably maintained by Dr. JAMES CROLL that the facts are to be explained by certain well known and recurrent, but inconceivably slow, variations in the form of the earth's orbit. This cause does not operate alone, but puts into operation a variety of others, more or less directly dependent upon it, and account—so Dr. CROLL maintains—for the whole of the phenomena. But if this is the case, then obviously the glacial epoch, commonly so-called, cannot have been the only one of its kind, but must have been preceded by many others, the recurrence of which ought to be found recorded in the petrified documents of the earth's story. This Dr. CROLL asserts to be actually the case; and Professor RAMSAY in his address confirms him, at least so far as to recognise clear evidence of glacial periods in the Laureatian, the Permian, and other geological ages. And here a very interesting suggestion arises. For if the cause alleged for these glacial epochs is the true one, then it must be possible for astronomers—always supposing the movements of the earth to be constant—to measure to a year the distance in time between one glacial epoch and another. Here, then, according to Dr. CROLL's views, we have a method by which geological time can be accurately ascertained. Upon this point Professor RAMSAY did not enter, and our only reason for alluding to it is the illustration it affords of the manner in which uniformitarianism must necessarily affect the relation of the different sciences. For it will be obvious that Dr. CROLL's astronomical calculations proceed upon an assumption that the forces affecting the solar system have always, within the before-mentioned limits, worked precisely as they are working now.

The relation of such speculations to our religious faith is open to the remark made by a philosophic mind, that whereas earlier ages felt a higher mystery of power in miracle than in constant order, the reverse is the case in modern times. The savage rarely if ever asks what it is that makes the sun rise and set so regularly; and its arrest in mid-heaven might, perhaps, be needed to awaken in him a sense of the Divinity that controls it. The cultivated intellect, on the other hand, is overwhelmed by a sense of the harmony between endlessly-varied forces that is involved in the constancy of nature. And whatever may be the temporary aberrations of eager minds dazzled and intoxicated by the bright dawn of knowledge, this grand mystery of one touch, one impulse, modulating and directing all, will for ever keep alive in the soul of man the sense of the "Divinity that shapes our ends, rough hew them how we will."

The news from Afghanistan is every day growing more exciting, though it is curious to note that the great battle, for news of which we are anxiously waiting, and in which it is feared many British soldiers will be sacrificed, will be fought not only to vindicate our prestige, but to place in power one Afghan prince in preference to another—the probability being that AYOUB KHAN would as well subserve our interests in that region as ABDUR RAHMAN. The great march of General ROBERTS, with his 10,000 picked troops, has been completed at the rate of sixteen miles a day without meeting an enemy. On the 24th he reached Khelat-i-Ghilzai, and after a short rest took with him the garrison 800 strong, and handed over the fort to the representative of the Ameer of CABUL. On the 28th, with his whole force, he arrived at Rohat, and has been able to hold heliographic communication with the garrison at Candahar. The celerity of his movements has baffled AYOUB KHAN, who, so far from giving General ROBERTS the slip by marching upon Cabul or retreating upon Herat, has taken up a strong position in the Argandab Valley, where he has been rejoined by the discontented Ghazis. The Afghan prince, with evident misgivings as to the result, desires to come to terms, but General ROBERTS was preparing to attack him, and in a day or two we may expect news of a decisive engagement.

Meanwhile General PRIMROSE and the defenders of Candahar are at ease. The siege has been raised, General ROBERTS has himself entered the city, and the late besiegers are encamped some five miles to the north-west of the city, and, as we have said, are more intent upon securing their own intrenchments than in looking after the British garrison. General PHAYRE, who was ordered to the front from Quetta with a considerable force even before the disaster to General BURROWS, is still destitute of an adequate commissariat at Chaman, but he has moved forward with a full brigade to clear the road, anticipating considerable opposition to Takat-i-Pul, which may, however, vanish when the tribes discover AYOUB KHAN'S imminent peril. But it would seem that the relieving force from Quetta will be too late to take part in the impending battle, which will, we hope, be so conclusive that our forces will be able to retire definitely from Afghanistan, leaving ABDUR RAHMAN—who has, by the way, assisted General ROBERTS in his celebrated march to the utmost of his power—to consolidate his rule.

To our remarks above relative to the concerted policy of the European Powers in relation to the Porte little need be added. Two significant reports are simultaneously telegraphed—one, that the combined fleet is to assemble at Ragusa by the end of the week; the other that the SULTAN, having settled with his Ministers the new line of frontier between Montenegro and Turkey, will forthwith issue an Irade, giving formal sanction to the arrangement for ceding the Dulcigno district.

The statement that the combined fleet, after their demonstration in the Adriatic, will proceed to the Ægean Sea, is, no doubt, unfounded. Probably a good deal of diplomatic correspondence will ensue before the Greek frontier question is ripe for coercive measures; for the Porte has yet to reply to the second Collective Note of the Powers. Apparently, the Greeks will have to fight for the new territory assigned to them by Europe. They talk of being prepared to cope with the Albanians, who defend it by the end of October, and are busy organising such forces as they have. If, however, Thessaly and Epirus are this year annexed to the Hellenic Kingdom, it will, we may be sure, be more owing to European pressure than to Greek prowess.

The past week has witnessed the greatest feat in the way of obstruction, and the most rapid legislation, which have marked the present Session. Of the twenty-one hours' abortive sitting imposed by Irish pertinacity, we have spoken elsewhere. On Friday the Ground Game Bill passed the Commons by 148 to 70 votes, after which the Fourth Party collapsed. Later on in the same evening the general Irish estimates were passed, and on Monday, in accordance with the compact with the Government, the Home Rulers had their fling at the vote for the Irish Constabulary, which, after a debate of moderate length, was carried by 105 to 29—Mr. FORSTER expressing the conviction that the condition of Ireland was more satisfactory, and that it was improbable Parliament would be appealed to for further powers to preserve the peace. Before midnight all but one of the estimates for the year had been passed.

That exception was the South African vote, which enabled Mr. COURTNEY to repeat at length his objections to the annexation of the Transvaal, to which Mr. GRANT DUFF, the Under-Secretary for the Colonies, replied that, though that annexation had been premature, it could not be undone with the risk of new conflicts. Mr. DUFF, by way of showing the need of confederation, if only for defensive purposes, made the following instructive statement of the little bill which Sir BARTLE FRERE, and the colonists combined, have presented to JOHN BULL:—

Zulu War	...	...	£5,137,873
Transkei War	...	...	543,465
Griqualand War	...	...	220,000

Of this total of nearly six millions sterling drawn from the Imperial treasury, the colonists have repaid only £40,000! As the five hours—from two to seven—on Tuesday did not exhaust the eloquence of hon. members, the debate was resumed at nine o'clock, when Lord ELCHO, with his usual diffusiveness, vindicated the character and administrative capacity of the late Governor of the Cape, and justified his policy; and Mr. CHAMBERLAIN, on behalf of the Government, explained that they considered the proper time to recall Sir BARTLE was when the confederation scheme broke down. The combination of Ministerialists and Conservatives left Mr. COURTNEY in a small minority (32 to 113) in proposing to reduce the late High Commissioner's salary by £2,000. And then, with cheers of relief, jaded Members welcomed the appearance of the Appropriation Bill.

In a sense, it has been a busy week in the Upper House. On Monday, with a good deal of ostentation, and after the wily speech from the ex-Prime Minister, noticed elsewhere, the peers rejected Lord REDESDALE'S extreme advice, and assented to the second reading of the Ground Game Bill by sixty-eight to twenty votes—the Duke of RICHMOND and other Conservative peers supporting the Government. Next day the Tory peers, who mustered in force, showed their real animus. They carried by large majorities against a helpless Government, amendments which provide a close season for rabbits as well as hares, restrict the use of a gun in destroying ground game to the occupier himself, or to one agent, and prohibit the use of spring traps above ground. If the Commons refuse to accept this emasculated measure, it falls to the ground, and the reasonable hopes of the farmers will be thwarted. Earlier in the same evening Lord STANLEY of ALDERLEY, aided by Lord SHAFTESBURY, endeavoured to persuade their lordships to re-insert the subsection of Clause 4 of the Employers' Liability Bill as to the responsibility of an employer for the acts of his agent; but the peers refused to listen to the appeal, and the Bill passed as altered in Committee at Lord BRABOURNE'S suggestion. It is possible that if the Commons accept Lord BEACONSFIELD'S limitation of two years, their lordships may be induced to restore the third clause to its original shape.

Irish obstruction is kept up to the last. Yesterday the peers, having previously refused Lord HARDINGE'S reasonable plea against a close time for rabbits, on bringing up the report on the Ground Games Bill—for do not peers require rabbits to feed foxes as well as to supply the poulterer?—made short work of Mr. MELDON'S Registration of Voters (Ireland) Bill, which assimilates registration as between the two countries, and had been passed in the Commons by the aid of the Government. Lord REDESDALE, apart from the merits of the Bill, having said it was too late, this sufficed for the Tory lords, who threw out the measure by forty-two to thirty. The Home Rule Members, after their amicable fashion, took their revenge upon the Government and the Commons. In consequence of their lordships' vote, Messrs. PARNELL and Co. raised a howl, and moved the rejection of the Appropriation Bill. In vain did Mr. FORSTER, saying there was no hurry, promise that the Government would take in hand the question next year; the task of moving adjournments was recommended, and though only fifteen Parnellites supported it, the Appropriation Bill had to be postponed till to-day, and for no reasonable object whatever. Thus the prorogation cannot take place, as was expected, on Monday next. In fact, it depends upon the spleen of a handful of Home Rulers whether Parliament rises on the day following.

It is pleasing to record that by means of Mr. DONALD CURRIE'S generous arrangements, and by favour of charming weather, Mr. GLADSTONE has enjoyed a delightful sea trip. In its coasting voyage, the *Grantully Castle* has touched successively at Dartmouth, Falmouth, Kingstown (Dublin), and Oban, and the PRIME MINISTER and his companions have had the opportunity of visiting, under exceptionally favourable circumstances, the islands of Mull, Skye, and Staffa. The steamer has now turned southward, and comes down along the east coast, so as to reach the Thames on Saturday, in order that the right hon. gentleman may attend on that day the last Cabinet Council of the season. According to report, the trip has greatly improved his health.

SKETCHES FROM THE GALLERY.

HOUSE OF COMMONS, WEDNESDAY MORNING.

AT an early hour this morning the Burials Bill passed its last stage in the House of Commons, and may now be considered an accomplished fact. Probably before this article is in type the course to be taken by the Lords will have been officially made known. In the meantime I may state my own belief that they will, without any fuss, accept the Bill as amended by the House of Commons. The Archbishop of York and Lord Mount-Edgcumbe will feel that they have discharged their consciences by introducing amendments designed to make the Bill as worthless as possible. They will not find any disposition on the part of the majority of the House of Lords to support them in an endeavour to retain the "improvements," and so matters will end.

Up to the last moment the career of the Bill in the House of Commons was a troubled one. Mr. Osborne Morgan complains, not without reason from his point of view, that he had had much more trouble with gentlemen on his own side of the House than with hon. members opposite. This is, perhaps, an unconscious condemnation of particular portions of the Bill. A Burials Bill is not specially designed to please Churchmen and Conservatives, and that it should succeed in doing so is a circumstance not without suspicion. Having battled from noon to midnight on Saturday against the small but active forces below the gangway, Mr. Osborne Morgan found himself once more faced by the implacable advocate of complete liberty even at the graveyard. The nail was hit straight on the head when close upon two o'clock this morning, Mr. Labouchere rose, and, seizing on a phrase used by the badgered Judge Advocate-General, declared that there was "too much of the Lord Chancellor in this Bill." This conviction has animated the independent members below the gangway with increasing intensity. Wherever they have turned they have been faced by "the Lord Chancellor," who has practically pulled the strings whilst Mr. Osborne Morgan, to his own discomfort, has danced.

An enormous influence on the side of the Bill has been wielded by Mr. Bright. No one who has heard the right hon. gentleman in recent speeches in the House of Commons could suspect that, after a not unfamiliar manner, he is growing more Conservative as he grows in years. It is perhaps doubtful whether twelve years ago, or even twelve months ago, he would have accepted the Bill containing the stipulation against which Mr. Illingworth has moved in vain. With the weight and responsibility of office upon him, influences which it is only fair to say are not always fully considered by hon. gentlemen below the gangway, Mr. Bright sees in the Bill as it stands a measure whose substantial usefulness is not seriously impaired by the retention of the stipulation that the burial service should be "Christian." There is no doubt that if he had expressed a different opinion, or even if he had not expressed any opinion at

all, the revolt against the Lord Chancellor would have been more extensive and better sustained than it is. But there are many men in the House of Commons who are inclined to think that, on matters of toleration, what is good enough for John Bright is good enough for them. The consequence has been that active procedure, such as that taken up by Mr. Illingworth, and more particularly the renewed action threatened by Mr. Jesse Collings, has been deprecated by the great body of Liberals. This influence so far operated this morning, that a threatened opposition to entering upon the stage of considering the Bill as amended, resolved itself into a speech from Mr. Ashton Dilke.

After this the Bill was considered, and on the motion of Mr. Osborne Morgan, the Channel Islands were brought within its beneficent sway. Mr. Bradlaugh moving an amendment, designed to sanction funerals on Sundays, brought about a division which showed how critical, in these declining days of the Session, was the condition of the Bill on matters where it did not coincide with the views of the advanced section of the Liberal party who almost to a man remained on guard. The Government so far felt the pressure in advance, that they agreed to insert an amendment declaring that if a clergyman should decline to permit interments on a Sunday, he should be obliged to give his reasons in writing. This appears a very odd proposition. There is not, as far as is yet known, any specially deterrent influence in the act of writing, which is likely to bring clergymen of the Church of England into the paths of toleration. In fact, as is shown by sundry heroic letters recently addressed to the bishops announcing the determination of particular incumbents to resist the Burials Bill to the death, persons of an abnormally narrow mind rather enjoy the excitement of letter writing. Here again Mr. Bright threw the weight of his influence into the scale of compromise. He would not, he said, enter into argument or offer explanation,—the former, at least, being a somewhat remarkable reticence on his part. What he did was to call attention to this amendment presently to be moved by the Judge Advocate-General, and which he claimed was "a fair compromise."

At this hour of the morning (a quarter to two, Sept. 1st) the House of Commons was crowded in a degree never seen on the same date by the present generation. Nor was there lacking the excitement incidental to the eve of a critical division. It was by no means sure, in the condition of parties hinted at above, that the Government would be able to negative the amendment. The desire to carry the Bill which operated below the gangway against the inclination to delay its stages, did not extend to every line of its clauses. Hon. gentlemen who had been irritated at the eternal presence of the shadowy Lord Chancellor seated behind the Treasury Bench, knew that Lord Selborne had expressed a strong distaste for Sunday funerals, though on what reasonable grounds it was hard to conceive. It was also known that his ingenious mind had evolved this amendment, which threatened clergymen with the dreadful penalty of setting forth in writing their reasons if they demurred to the proposal of a Sunday funeral. It was certain that to a man they would vote with Mr. Bradlaugh, and question for the anxious Whips was how many stauncher Ministerialists they could keep together, and, more particularly, how many Conservatives would be so far true to their own principles as to remain awake on this September morning to maintain the sacredness of the Sabbath against the desecration of a funeral? Faces were eagerly scanned on the opposite benches, and it was at length concluded that the division was safe. So it proved, but it was not one of those victories of which a Liberal Government would care to record a series. Sixty Liberals voted for the amendment, and a mixed assortment of eighty-eight Conservatives and Ministerialists voted on the other side. Thus the Sunday was saved, but it was only by grace of assistance from the men who all these years have been fighting tooth and nail against the act of justice, if not of common humanity, which has at length, though in somewhat maimed form, been achieved.

Both Houses keep together wonderfully, in view of the exhaustive labours of the Session, and the date to which it has been extended. The Lords have mustered in greater force than ever, being summoned by the loud trumpet that sounded an assault upon their personal and private interests. On Monday the Hares and Rabbits Bill came before them for second reading. There was a strong disposition on the part of the large majority to dispose of the measure by the simple expedient of throwing it out on the second reading. Lord Beaconsfield, who has often proved himself wiser than the party he has educated, firmly resisted this impulse. Nevertheless, so strong was its prevalence that Earl Redesdale met the second reading with a motion for the rejection of the Bill. Lord Beaconsfield delivered a speech that will probably rank as a masterpiece of adroit party management. Alternately wheedling and frightening noble lords, he finally succeeded in averting the danger which threatened rather the House of Lords than the Hares and Rabbits Bill. Earl Redesdale, strong in the prejudices of his order, insisted on going to a division, and after all the clamour he had heard in private consultation, was doubtless astonished to find himself one of a stout, and, perhaps, stupid minority of twenty. The majority was not quite sure that Lord Beaconsfield's magnanimity did not lead him to the length of voting for the second reading. He walked out of the House when the division was called, followed by a large number of noble lords, who, willing to wound, were afraid to strike, and so heroically ran away.

Yesterday, when the stage of Committee was reached, there were fresh calls on Lord Beaconsfield's ability as manager of a very troublesome and self-willed Assembly. It is highly probable that Lord Beaconsfield does not care twopence for the Hares and Rabbits Bill, or that wherein his feelings sway him he experienced rather a mischievous delight in contemplating the prospect of his noble friends obliged to remain quiescent whilst their tenants are in open day "potting" hares and rabbits. His sole object was to make things as pleasant as possible in the House of Commons. To this end he had carefully to guard against any amendment that might strike at the principle of the Bill, and so lead to serious collision between the two Houses. As long as it was proposed to lame the Bill by establishing a close time for ground game, and by limiting the number of guns authorised to the occupier, he said nothing. But when Lord Faversham proposed to open the door for those "agreements" between landlord and tenant, compulsory on the part of the latter, which constituted the Conservative notion of freedom of contract, Lord Beaconsfield was instantly awake. In a speech, which even the least intelligent of noble lords must have suspected for the latent humour in it, he dilated on the victories achieved on two important points, and besought the House not to spoil these triumphs by going too far. Lord Beaconsfield knows perfectly well that these so-called victories are only imaginary, and will turn into defeats when the Bill comes back to the Commons. But his object was to get the Bill safely and pleasantly through the Lords, and this he accomplished.

SNOWDONIA.

To scores, perhaps hundreds, of our readers North Wales, of which Snowdonia may be taken as the representative type, must be familiar ground. It is almost as much annexed to Liverpool and Manchester and district as the Lakes. Carnarvon, Llanberis, and Llandudno are hardly less known than Keswick and Grassmere. We cannot, therefore, hope to say aught that is novel of this well-known region, the "lions" of which are so accessible. The railway has done its best to throw open North Wales to persons of feeble health as well as vigorous tourists, and, perhaps, one of these days you may be able to ascend Snowdon *à la* Righi. Short of this, the entire mountain range is compassed about by the iron-horse. It carries you at ease from Llandudno, on the west, past Conway, Bangor, Carnarvon, and Llanberis, to the very foot of Snowdon, and on the east to Bettws-y-coed, whence coach or car will carry you along a smooth road over the intervening space of sixteen miles to the same point. Or, taking a wider range, the railway will bring the traveller by the coast to Portmadoc, Barmouth, the base of Cader Idris, and Dolgelly, and by the inland line to the slate quarries of Festiniog, and the toy railway that lands you at Portmadoc. In this easy fashion, with an occasional change of trains, it is possible to get a glimpse of Llandudno and its famed Orme's Head, of the Menai Tubular Bridge, varied views from different points of the Snowdonian range, of the lovely scenery and wooded heights of the Conway River, from its mouth to its sources, and the picturesque surroundings of Penmaenmaur. Good hotels everywhere, and coaches and cars at call, make this kind of exploration into the interior of Carnarvonshire comfortable and easy; and thus those who are pressed for time and economical of fatigue, may inspect the objects of interest at Bettws-y-coed, whose lovely vale and picturesque heights, romantic glens, plentiful streams, and charming waterfalls, are sacred to artists; may drive to Capel Curig, where lakes and mountain ranges alike charm and bewilder the gaze; may view the vast and terraced amphitheatre created by the quarrymen at Penrhyn; descend to the glorious vista of mountain and glen at Beddgelert and the wild pass of Pont Aberglaslyn; or take in the panorama of ever-changing scenic effects in the five miles' trip through the Pass of Llanberis, with the Glyders towering on the right, and the mighty mass of Snowdon on the left; and further on the quiet lake glistening in the sun, and the great slate quarries with their hewn terraces forming a suitable background.

The real work of exploration in this mountainous region devolves upon pedestrians. With all the facilities of locomotion, walking tourists have hardly diminished. On every well-worn road, on each mountain-top, and in many a secluded spot off the beaten track, they are to be met duly accoutred with knapsack at back, and with vigorous gait and bronzed complexions that tell of hard work and keen enjoyment. Yet during this propitious month of August their labours have been child's play. Veteran walkers have a fund of stories as to hardships endured, and adventures met with amid mist and storm, in a region where the sun has for some weeks been steadily shining, and where even the peak of Snowdon has day after day stood out clear and imposing. How difficult, under such circumstances to realise the idea of imminent peril, where one false step might terminate your career. Never has the mountain monarch of Great Britain been held more cheaply, or been shrouded in less mystery than of late. The mass of climbers have disdained guides, except to follow in their wake at a respectful distance, and the use of "ponies"—that is, raw-boned horses—is sought only by the few. The ascent from Llanberis is gentle but long; from Beddgelert, longer as well as more perilous; from Pennygwryd, shorter and less comfortable, but very striking. With a hazy atmosphere, a guide is expedient; for those only who have experienced it know what it is to be enveloped in a mist on a mountain. In such weather as we have had of late, it is a question of walking five miles not along a decent road, but over a track of loose stones that try the feet and the patience. When we happened to ascend some days ago, there was plenty of company of both sexes. The summit (3,571 feet) was thronged by a motley company, who, being robbed of the expected grand view by an envious cloud consoled themselves with bottled ale, tea, or ginger-beer, which were stored in the shanties that cover the top, and for which Snowdon prices were charged. This reminds us of a good story told by a friend who, after his ascent, asked for a bottle of Bass, for which eighteenpence was demanded. "I can get this anywhere for a shilling down below," said the thirsty traveller. "Yes," said the man, "but you don't get beer up in the clouds every day." Most of the climbers must have discounted the scene as they ascended. Frequent pauses in the toilsome journey enable you to look around—or, rather, below—upon the grand spectacle that embraces the lesser mountain tops, Carnedd Llewellyn, Carnedd Dafydd, Glyder Fawr, Glyder Fach, and Moel Siabod, a multitude of tarns glowing like burnished silver in the sun, the plain of Anglesea, and the line of sea-coast north and west. We have heard of a gentleman who, in making the toilsome ascent of one of the mountains referred to with a friend or two, was chagrined that they were not alone. "There's three men!" he exclaimed, and the spell was broken. On a fine day in August don't expect solitude on Snowdon. If, on leaving the summit, you have planned to descend to Pennygwryd, at the Capel Curig end of Llanberis Pass, there is the path before you—a stony, zigzag track round the shoulder of one of the huge mountains, over which you peer in dismay into a lake, the colouring of which transcends description, and where for a mile and a half ponies are useless. The peril gradually vanishes, but the effort soon disperses the chill caused by the misty atmosphere higher up. Every turn of the path brings into view picturesque and grand combinations of precipices and vales, and three miles of walking, *via* Glaslyn, brings the weary pedestrian to the hotel of Pennygwryd, where he may enjoy well-earned rest and refreshment. Here, where the roads to Llanberis, Beddgelert, and Capel Curig join, all is bustle and excitement. Guides, ponies, tourists, with the inevitable groups of inquisitive children, crowd the approaches to this well-known hostelry, which stands at an elevation of 900 feet. It is here that Charles Kingsley, Tom Taylor, and Thomas Hughes—one of whom, alas! only survives—once left a humorous and rhyming record of their experiences in the hotel book, the first three stanzas of which we are tempted to quote:—

I came to Pen-y-gwryd with colours armed and pencils,
But found no use whatever for any such utensils;
So in default of them I took to using knives and forks,
And made successful drawings—of Mrs. Owen's corks.
T. T.

I came to Pen-y-gwryd in frantic hopes of slaying
Grisle salmon, 3 lb. red-fleshed trout, and what else there's no saying;
But bitter cold and lashing rain, and black nor'-eastern skies, sir,
Drove me from fish to botany, a sadder man and wiser.
C. K.

I came to Pen-y-gwryd a larking with my betters,
A mad wag and a mad poet, both of them men of letters;
Which two ungrateful parties, after all the care I've took
Of them, made me write verses in Henry Owen's book.
T. H.

And so on through eleven more rollicking verses, one, a joint composition in dog-Latin, being as follows:—

Nos tres in uno juncti nos fecimus versiculos
Tomas piscator pisces qui not capi sed pisciculos
Tomas sciagraphus sketches qui non feci nisi ridiculos
Herbarius Carolus montes qui lustravi perpendiculos.

Snowdon is not only the highest of Welsh mountains, but, owing to the well-beaten track and the facilities for ascent, the most accessible. Albeit it actually looks down on all the peaks of the adjoining range, others afford almost as good, and scarcely less extensive, views. Take, for instance, Moel Siabod, at the back of Capel Curig, the summit of which is 2,875 feet high. Except towards the south-west, where the great monarch bounds the view, though adding to it a grand feature, there is much the same prospect of land and sea, mountains and lakes, even as far as Puffins Island on the north and Cader Idris on the south. But then Moel is not a pleasant mountain to ascend. The tracks are few, the ascent winding, the bogs juicy, neither guides nor ponies to be had, nor is tea or bottled beer to be got on the highest ridge. But we must correct ourselves. While a party of us were attacking the last bulging eminence, which was steep enough if not dangerous, two stalwart tourists, descending with proverbial facility, encouraged us with the near prospect of rest, and gave to one of our fair and exhausted companions a drink of cold tea from a bottle, which was equally refreshing and seasonable at an elevation where no water could be had. It is better, according to our experience, to ascend this fine mountain, whose outline is visible far and wide, from behind the great hotel at Capel Curig than from the Castle of Dolwyddelan, as we did, which is steep and trying to the lungs, and often too soft to the feet.

We began rather with the intention of saying something about Bettws-y-coed, and leaving Snowdon and its compeers to take care of themselves. But the great mountain, as visitors to North Wales find, fascinates all who approach it. People whose aspirations are not of Alpine proportions will find Bettws a charming spot for a week or two's sojourn. Just now its air is a little relaxing for those who don't stir about—for the season begins here as early as May. There are pretty villas, excellent hotels, and comfortable boarding-houses, on the rising ground, or in the vale, along which runs the brawling Llugwy, and at right angles the rapid Conway. In the purlieus of both these charming rivers the umbrellas of artists are very conspicuous. But there is no proper street or town. Waterfalls and bridges—such as Pont-y-Pair, which has so often figured in paintings—terraced heights commanding the most lovely views for two or three miles; extensive woods that attract wandering feet in noontide heat; and fairy glens that attest nature's prodigality of beauty, are all within easy reach. Conspicuous among these attractions is the Swallow Falls which, after the

last deluge of rain, had become a torrent; and a little beyond this, as you clear the Pass, the outline of the Snowdonian mountains burst upon the view. Clambering the heights on one side, a vigorous walker soon finds the wild lake of Elsi, and on the other he may make a round of several mountain tarns—Llyn-Parc set in foliage; or Geirionydd, sacred to the memory of a venerable Welsh bard; or Crafnant—a mountain interposing between the two—which is a picture of tranquil beauty; or nearer to Capel Curig, Llyn Cowlyd, less easily explored, from which the rocks of Creigian Gleision rise on one side, and Penllithrig on the other, with the valley to Llyn Ogwen surrounded by a group of noble mountains before you—over the shoulder of one a Snowdon peak being visible. In these excursions you get no aid from cars, and need the help of stout boots and a keen instinct for sheep-tracks. Plodding on and between the lofty ridges, you may get grand or lovely effects not noted in guide-books, and ramble for hours without meeting a human being. But dry weather is necessary. The spongy moss retains the moisture, and at the best of seasons a boggy soil must not be regarded as an obstacle. Solitary farm-houses never fail of milk, but with a mug to drink of the cool mountain streams as they meander through the underwood, there is no fear of thirst. Day by day for a long period new routes along these fascinating out-of-the-way regions can be found in the neighbourhood of Bettws-y-coed, and in settled weather it will be found that a ten or a dozen miles ramble, consuming five or six hours, invigorates, without exhausting, the bodily powers, and supplies a store of pleasing reminiscences.

Space prevents us from dwelling upon other characteristics of Snowdonia, which are duly set forth in local guide-books. But it is impossible to sojourn for a week or two in these regions without increased respect for the Welsh population—their civility, sober demeanour, and simple and cleanly habits. *Punch's* testimony on the subject, though some years old, still holds good. We quote the first verse:—

Taffy is a Welshman;
Taffy's not a thief;
Taffy's mutton's very good,
Not so good his beef.
I went to Taffy's house,
Several things I saw—
Cleanliness and godliness,
Obedience to the law.
If Taffy rides to my house,
Or unto Pat's doth swim,
I think my Taffy will remark
That we might learn of him.

Though our range of observation was limited, we saw no signs that the Welsh have been spoilt, as have other local denizens, by the great influx of English tourists. Carnarvonshire, where Nature has been lavish of picturesque attractions, is also the county where the political might of the great landlords—especially of Lord Penryn, whose territory extends far and wide—has been lately broken. It was a bitter disappointment to that territorial magnate, but, on the other hand, a sign, we hope, of that independence of spirit which comes of religious fervour and wider intelligence. That the name of Gladstone should, in that primitive corner of North Wales, have awakened an enthusiasm which broke down deep-rooted traditions and illegitimate influences, is a good omen.

Correspondence.

THE BURIALS BILL.

To the Editor of the Nonconformist and Independent.

SIR,—It seems to me so important that the views of those Nonconformists who are not ashamed to belong to the Liberation Society and to be known as "political Dissenters," as to the decision which the House of Commons has reached in relation to the Burials Bill, should be clearly understood, that I venture to trouble you with a few words on the subject. This is all the more necessary because of the shameless misrepresentation which the *Standard* has given of the position taken by Mr. Illingworth on Saturday. Here is what that sturdy champion of the Church and the clergy is pleased to say. The idea of his amendment and that of Mr. Jesse Collings was, we are told, the same—"that the burial of the dead should be disconnected altogether with religious observances." The very opposite statement would be much nearer the truth. Mr. Illingworth, distinctly expressing his regret that there should be any need in this country to take thought for a non-Christian class, proposed that if even they, in the darkest hour of human sorrow, had words of consolation which they could address to one another, the law should give them the same freedom as it grants to members of Christian communities. But for this he is bracketed with Mr. Bradlaugh and ranked as a member of a party below the gangway on the Ministerial side, who manifested a "spirit of hostility not only to the Church, but to religion in general." Among those who supported Mr. Illingworth were Mr. Richard and Mr. Willis, besides a number of others who, like himself, are consistent adherents of Dissenting churches. To attribute to such men any design hostile to Christianity is a disgraceful slander, and if the writer did not know it, he has no right to take the position of a leader of public opinion. Varying Mr. Bright's celebrated statement, I may say that such writers show an indifference to the practice of Christianity even more serious than that unbelief in its doctrines which they falsely attribute to men who are every day of their lives giving evidence of their attachment to religion, which their accusers cannot produce. This same journalist commends Mr. Bright for a speech "marked by an unusual degree of good feeling and liberality." Such an approval, taken along with the patronising compliments of Mr. Beresford-Hope, may possibly cause Mr. Bright to doubt his own position. There was little need, however, for such a reminder. The Chancellor of the Duchy is too true a friend of liberty, and understands too well the principles of religious equality, to like such a settlement. He saw that the concessions were necessary in order to secure the passing of the measure, and he employed his eloquence and influence to induce his friends to submit to the inevitable. But, as I listened to his speech on the amendment which was directed against the clause relative to Sunday funerals, I could not but feel that he spoke as one who had accepted a condition which was necessary to secure an important success, but who found it very difficult to undertake its defence. The fact is, that in relation to both the amendments, it was no secret that there was an immense preponderance of opinion on the Liberal side of the House in their favour, and that they were rejected solely because it was feared their acceptance would imperil the Bill.

I do not complain of the action of the Government. They understand the difficulties which threaten the Bill in the House of Lords better than outsiders can do, and if they felt it necessary to lighten the ship in order to insure its entrance into port, I am disposed, on the whole, to say that there was no course open to us but to acquiesce in their decision under protest. Of other argument beyond that of necessity there was none, and Mr. Osborne Morgan made the surrender far more difficult by the tone which he adopted. I am very reluctant to say even thus much, for the Judge-Advocate has done good service, which I am not disposed to underrate or forget. But when he talked as though a question of religious equality was to be decided by a reference to the habits of the Welsh, and said that the measure was intended for the relief of Dissenters in the rural districts, "and that to argue as though it was based on an abstract principle of equality was to misapprehend the whole scope and object of the Bill," one wondered whether there had been from the first a misunderstanding between the right honourable gentleman and the Liberation Society. It is the society that has made the carrying of the Bill possible, and certainly it was not the idea of its Committee that Parliament should be humbly asked, as Mr Illingworth put it, "to dole out favours to the Dissenters, instead of basing them upon their equal privileges with Dissenters." The Judge-Advocate would have acted more wisely had he frankly said at first what he had to say at last, that to carry the amendments was to sacrifice the Bill. On any logical ground they are indefensible, as Mr. Fowler frankly admitted; but if Lord Selborne will not pass the Bill without them, the only point to be determined was whether it was wise to accept the only measure possible at present, or to wait for a more perfect one. If Mr. Osborne Morgan had been contented with stating this, he would have avoided some irritation, and what is of more importance to himself, he would not have compromised his own reputation by so feeble a defence. When the alternative was distinctly put, there were not many who would have hesitated as to their action. I was at first myself disposed to say, with Mr. Willis, whose true-hearted loyalty to principle demands the recognition of all Dissenters, that it would be better to wait. But second thoughts led to a different conclusion. The great principle for which we have contended is admitted in the Bill, and if Churchmen find some satisfaction in limiting its application, they must accept the responsibility. Who is to decide what a "Christian service" is? I know not; but I do not envy those who have to bear the brunt of the discussion, which the attempt to settle it is sure to involve. Certain I feel that the first difficulties which arise will lead to the abolition of the restrictions, and that the best friends of the Church are those who would advise her to settle the question in a generous spirit, and not for the sake of a doubtful advantage, prepare a field for fresh conflicts that can have but one issue.

To religious Dissenters the Bill concedes everything of importance, for I regard the restriction on Sunday funerals as a very small matter. It is a badge of invidious distinction, and as such objectionable; but I must confess I wish that these Sunday funerals, except under special circumstances, should be discountenanced altogether. With the exception of this point, however, there is nothing about which we need trouble ourselves. The greater the reason why we should emphatically protest against an injustice to others. These others may be Freethinkers, unbelievers, Positivists, and their opinions and practices may be very obnoxious to us; but surely that is no reason why we should deal unfairly with them. The principle of the Bill is that every parishioner, as such, has a right to sepulture in the parochial burying-ground. Hitherto the condition imposed has been that the funeral service shall be that of the Anglican Church. Henceforth it is to be that of Christians. Unbelievers feel that this new Christian requirement is as unfair to them as Dissenters have felt that the Church test was unjust to them. I know not how they are to be answered. It is true that the number affected is not so great: but I have yet to learn that questions of right are to be determined by the numbers interested in the decision. For myself, as a Christian minister, I am ashamed that it should be thought necessary to employ such restrictions in defence of the religion of Jesus Christ. Unbelief is to be met only by reason, and I am unable to see how we can encounter it in the field of argument unless we ourselves carry out the principles of the religion for which we are contending, and do to others as we would that others should do to us. The very fierceness of the conflict in which we are engaged at present only makes this the more imperative. Most heartily do I thank Mr. Illingworth and those who acted with him, because they have not despaired of the truth, but are prepared to trust to the armour of righteousness, and that only, for its defence. It would have been a miserable thing, indeed, if it should have appeared that Nonconformists were contending only for the redress of a sectarian grievance, and if that were redressed, were prepared to acquiesce in the infliction upon others of the injustice from which they had been able to emancipate themselves.

Yours very faithfully,
J. GUINNESS ROGERS.

AIDS TO INFIDELITY.

To the Editor of the Nonconformist and Independent.

SIR,—I shall be glad, if your space permits, to carry on the interesting discussion anent infidelity another stage or two. If we are really in earnest on the subject—and I know of nothing that should stir in us greater earnestness—it will be of supreme moment to ascertain, as far as possible, what are the aids to infidelity most potent in this our day and generation. The subject is wide, and would be more worthy of a Congregational Union address than of a letter in a newspaper. I can but indicate matter for more elaborate research. It has long been a strong conviction with me that the growing revolt against Christianity is less an affair of the head than of the heart. Comparatively few of the infidelity-steeped masses are influenced by the intellectual difficulties which afflict such men as Mr. W. R. Greg and Mr. G. J. Holyoake. Their difficulty lies in the to them monstrous anomalies and incongruities of Christendom. It is the misfortune of Christianity that it has inspired men with an exaggerated idea of its levelling forces. The teachings of Christ undoubtedly carry to the unsophisticated ear a promise of something very different indeed from what the toil-worn artizan and labourer finds all around him. There is everywhere a breadth of sympathy with the masses. Withering rebukes are reserved for the well-to-do classes. Poverty is sanctified and wealth accursed. But how different the attitude of modern disciples of Christ towards the rich and poor! In the ranks of social respectability are seen, for the most part, men bent on the extraction of the utmost amount possible of earth's sweetest delights. If a hard-pressed toiler chances to enter a Christian sanctuary, he hears all this sort of thing perhaps stoutly condemned. There the Christian is a mere stranger and pilgrim, as all his fathers were. Earth is a desert drear, and heaven is his home. Cheerfully the world's poor toys he leaves to those who have no God. Jewels to him (*and to her*) are gaudy toys, and gold but sordid dust. Yes. He, the poor, struggling bread-winner, with barely enough after a week's severe and exhausting toil to keep the wolf from the door, he is the really favoured one, if logic goes for anything in the teaching of the place. His is the kingdom of heaven. Alas, for the fond illusion. A host of influences concur to correct the momentary spell, and the sanctuary is left with an oppressive sense of intense unreality clinging to his whole being. Now, sir, I give no opinion as to the justice or injustice, the correctness or incorrectness of this man's experiences. I merely attempt to express them, and in doing so I venture to think I explain the antagonistic attitude of many, at least, of the working classes to Christianity. Anyone who will take the trouble to analyse the utterances of unbelief in its popular organs will at once see that this line of argument is the most favourite one. And it is impossible to deny the force of the objection. In efforts which I was led to put forth a few years ago on behalf of the agricultural labourers I had various exceedingly painful experiences in this direction. It would have gone ill with the labourers' great movement if it had only received what help it did from the Christian Church. Mammon worship had a glorious revival in rural districts, and many an earnest advocate of the labourers' cause was virtually ducked in the village horsepond. It was a testing season for hot-house piety, and melancholy indeed was the fate which befell the bulk of the mushroom growths. I shall not soon forget one solemn-visaged church member who met me on my return from Canada with Mr. Arch. We had often met previously at the prayer-meeting, but now he hesitated to take my hand. I had sinned past praying for in lending a helping-hand to half a million of half-starved village workmen! What wonder at the recoil of working men from such appalling inconsistency.

In the organ of the agricultural labourers for this week I notice a long report of a speech by Mr. Bradlaugh on the iniquitous land-laws of this country. How is it that burning questions of this sort, which lie at the very root of our national welfare, should be left so much to infidel advocates? Mr. Holyoake devotes himself to the elucidation of co-operative principles—principles which undoubtedly contain the germs of social elevation as no others do. Mr. Bradlaugh throws his energies into the all-important work of land-law reform—a work on which is suspended the weal or woe of the whole agricultural industry of the country. Where are the bishops, priests, and clergy of Christianity in these great movements? Too many are afraid of soiling their lawn or linen, and so infidelity scores a success. It was just so in the late abolition conflict of America. A Theodore Parker, a Wendell Phillips, and other prominent sceptics had to teach the Christian Church its duty in the matter, and the Beechers of Christianity well-nigh purchased ostracism by their support of abolition. To this day there are in America numbers who mourn the spiritual force wasted on abolition, just as in this country professors of religion are heard mourning the fall from grace of ministers who helped to substitute a Gladstone for a Disraeli in the Government of England. It is the scandal of our holy religion that its disciples are not oftener found in the van of all movements having for their object the greatest good of the greatest number. If orthodoxy would hold its own—and I earnestly pray God it may—it must get off its stilts, and resolutely devote itself to the social welfare of the masses. The condition of vast numbers of our working population is a disgrace, not merely to our Christianity, but to our very civilisation. We go to and from our elegant churches, and amid every luxury chant our devotions. Then we return to our beautiful homes, and, to choice instruments, "sing of the realms of the blest." It is a blessed thing to be us! But how about the miserable myriads all around us? Hear what one

of them says—I quote from an article in *Reynolds's Newspaper* of August 8th. The article is headed "The Wail of the Worker:"—"Wherever the worker looks, he will see that the portion of what is called the 'upper ten' is perpetual ease—an ease never more accentuated than in August, when the hot breath of summer makes the day odious in factories, and the night a close, fœtid horror, in the small, stifling tenements which so many millions must perforce occupy, for the 'Hobson's choice' that they cannot afford anything else." Again:—"The world to the worker. The crop to the toiler. The fruit to the sower. The roof to the builder. These *seem to be* the maxims of nature and common sense. These *are* the maxims of the Bible and of the Christianity of which people prate until we are sick of the cant in which it is veiled." Once more:—"No one wants the worker to be tossed in a bed of roses and stuffed with strawberries and cream for the rest of his life; but we do want the fair things, and the good things, and the healthy things of this world to be a little more equally divided than at present is the case." And so did the Christ of the Gospels, and as soon as the Christian Church can so far lay aside its dread of communism as to be able fearlessly to attempt a greater social equality by some levelling-up process, the "process of infidelity" will receive a check. Till then our comfortless crowds will elect to read their *Reynolds'* and *Lloyds'* newspapers in their shirt-sleeves, and with their short pipes in their mouths at their dirty cottage doors, while we sweep past them to our gorgeous cathedrals.

A. C.

NONCONFORMIST PLACES OF WORSHIP.

To the Editor of the Nonconformist and Independent.

SIR,—May I ask you to reply in your correspondence columns to the following queries, on which I should be glad to have information?—Are there any rates and taxes levied on Nonconformist chapels (exclusive, of course, of gas rate)? and if so, what do they generally amount to for a chapel (temporary) say sixty feet long by twenty-six feet wide? In erecting a chapel the permission of the Local Board of the place has, I believe, to be first obtained; what are their requirements usually? Supposing permission to be granted, has the building (of wood or iron) to be licensed by Government, or registered? If registered, is such a building for public worship recognised by the State? To whom should a person erecting a Nonconformist place of worship apply for registration, and what is the cost?

F. D. S.

Ilfracombe, Aug. 26th, 1880.

[No rates or taxes are, we believe, levied on certified places of worship, nor is any *special* authorisation for the erection of new buildings required. Chapels, like houses, come under the supervision of the local Building Board, which of course lays down its own requirements, in accordance with the Act, as to building material, frontage, &c. Every Nonconformist chapel should be certified through the Superintendent-Registrar of the district, who will furnish a form for the purpose. The fee is 2s. 6d. This exempts the building from the operation of the Charitable Trusts Act, and secures legal protection from the police, &c. But a place *may* be used for public worship without being certified; and many are. Chapels must also be registered for marriage, if required for that purpose, through the local authority referred to, to whom application should be made. Beyond what we have stated, there is no recognition by the State. We should recommend our correspondent to put himself in communication with the local Superintendent-Registrar.—ED. *N. and I.*]

THE *GUARDIAN'S* STATISTICS.

To the Editor of the Nonconformist and Independent.

SIR,—It is somewhat strange that the writer in the *Guardian* should ever have thought of taking only those chapels registered for the solemnisation of marriage as indicating the number of Nonconformist places of worship. Allow me to refer to my own sphere of labour as showing the absurdity of such a course.

I am the superintendent minister of the Methodist Free Church Circuit, Oxford-street, Manchester. In my circuit there are ten chapels and one mission-room. For the working of the circuit we have four ministers and twenty lay-preachers. Out of the ten chapels, only two are registered for the solemnisation of marriage; but the remaining eight are all substantial buildings settled on trust deeds, and, save one, they have all been used as places of worship for five-and-twenty years, at least. And yet, according to the writer in the *Guardian*, these eight chapels, containing 2,960 sittings, are all to be ignored in estimating the strength of Nonconformity! And this case is only a sample of thousands in the Methodist communities.

It may seem strange to Churchmen that chapels of considerable size, having a resident minister, should not be registered for the solemnisation of marriage. But in Methodist "circuits" there is commonly a little prestige about the central chapel; it is usually a larger and finer building. All the circuit meetings are held there. Moreover, the minister of that chapel is also, in a sense, minister of the other chapels. And on these grounds many of the people prefer to be married at the central chapel, which is o them the mother church.

Yours respectfully,

Manchester, Aug. 30. M. MILLER.

CONGREGATIONAL HISTORY.

To the Editor of the Nonconformist and Independent.

SIR,—I am admonished, by the critical state of my health, not to delay the completion of my arrangements for the publication of a second edition of the volume of Congregational History for 1567-1700 A.D., in order to furnish complete sets of the work from that period to the present date (1880). The volume has often been applied for, with others, and I propose a fund for stereotyping the work. Mr. Morley and Mr. Haworth kindly forwarded subscriptions, as did Mr. Priestnall a sovereign for the same object. Having a renewed attack of the same complaint that kept me in my room for eight months, unable to walk, I have charged myself with the responsibility of preparing sets of four volumes without delay. In a note from the printer, dated 4a, Shoe-lane, London, E.C., 25th Aug., 1880, he says, "We cannot promise the volume under a month, but no time shall be lost, and it may be a few days sooner." The circumstances under which my last volume was written it may interest my friends to mention. Having enjoyed previously through life vigorous health, I was suddenly laid aside. I did not know how far the materials I had collected would be available or sufficient for the final volume. I could not leave my house for any purpose, and there was great uncertainty as to the completion of my design. When I first tried my pen I found I could not write a sentence. I could scarcely stand; my nights were sleepless; and throughout the day I had most distressing sensations. After patient waiting I could read and write an hour in the evening, and the exercise, if not prolonged, I enjoyed as a recreation, and so continued until the last sentence of the book was written and published. I intended a somewhat larger volume, and wrote several sketches which were cancelled from a miscalculation of the printer. With the shadows of the night in which no man can work gathering around, and the subject of various disabilities, I hope I shall be excused if I ask those who have expressed deep interest in the work to make a kind and special effort for its circulation.

If I had personally adequate means, I should like to send to Congregational Sunday-school and Young Men's Christian Association Libraries, sets of the four volumes for reference. My own advantage I have never sought; my object is to leave a *testimony*—or rather *collective testimonies*—of the highest value. This cannot be done without effort or contribution, which some might call a sacrifice—a word, however, far too strong for the occasion.

Beyond the formal mention, very kindly intended by the chairman, the Congregational Union has expressed no interest and rendered no help. It is not too late to show some appreciation of the unremitting labour of thirty years. But it is not that kind of recognition I desire. What I want to see is an intelligent *purpose* to do justice to Congregational history. A committee formed for the purpose would not, surely, find it beyond their power to circulate 200 sets of the volume.

I am, Sir, yours faithfully,

JOHN WADDINGTON.

9, Surrey-square, August 26, 1880.

MISSION TO THE HOP-PICKERS.

To the Editor of the Nonconformist and Independent.

SIR,—The time has arrived when thousands of our poor fellow-countrymen and their wives, who live in garrets, cellars, and back alleys, will leave their places of abode and congregate in the hop districts. Already there are many hundreds in this neighbourhood, and some of them in a most degraded condition. We are desirous of taking our share in trying to evangelise them while here, and for this purpose we are hoping to erect four tents and fit them up with every necessary for the occasion.

Two tents were erected and fitted up for their use last season, which was a very poor one for the pickers; the weather was wet and cold, sometimes drenching rain fell nearly all day. The tents proved a great comfort to these poor wanderers. It was a pitiable sight to see a mother with five or six shoeless children in rags wet through come into the tent, and when they found warm tea, already prepared, sugared and milked, the remarks of the children were most amusing, and the thanks of the parents very hearty. One little boy said to his sister, as they sat on the form drinking the hot tea, and looking round at the pictures hung up on the sides of the tent, "Ain't it a nice place, Polly?" Tea was provided, readings, Gospel services, and magic lantern entertainments every night, and the results are of the most encouraging nature. It is the testimony of the police and magistrates' clerk that since these tents have been worked, there are not near so many cases before the bench of magistrates, and the people are more orderly. We could give many incidents, if space did permit, of the moral and reformed characters of many of the men who come year by year. Over 1,000 visits were made weekly to the tents, and about 300 gallons of tea per week at each tent were consumed. Our aim is the benefit of the poor hop-pickers in every sense, and to show them that we, Nonconformists, do believe in a practical Christianity as well as in its abstracts.

Large numbers were gathered every Sunday to the services of villagers as well as hop-pickers, and brought under the sound of the Gospel. Many were the regrets when the time came to take down the tents, and for the homeless ones to be dispersed.

We shall be very glad if our own Congregational friends will aid us in this special work, that it might be seen we are able and willing to do our share as well as others outside us. We get but very little help from our own body for this work. Any contributions for this object will be thankfully acknowledged, and a report sent to donors by me,

SAMUEL CHINN, Pastor of the Village Churches,
Alton, Hants.

August 26, 1880.

NOTES FROM VICTORIA.

[BY AN OCCASIONAL CORRESPONDENT.]

Political chaos again reigns supreme in this sunny land, or, as political turmoil seems to be the normal state of affairs here, it will be, perhaps, more correct to say that our difficulties have suddenly passed from a chronic to an acute stage. When I penned my last notes, which appeared in your issue of May 20, the General Elections were just ended. The Conservatives had secured what I described as a very doubtful majority, for although the Tory Press was very jubilant over their assumed victory, it was evident to impartial and unprejudiced observers that the new Administration would be a short-lived one. I need not here again call attention to the discordant elements of which the majority was composed, nor refer to the discreditable tactics pursued by the Conservatives in gaining it. The *last* act of the Berry Administration was to summon the new Parliament to meet early in March. This was done in accordance with the promise supposed to have been exacted by the Governor in granting the Dissolution. The *first* act of the Service Administration was to postpone the meeting for ten weeks, or until May 11. This step showed the weakness of the new Government very clearly; it was evidently afraid to meet Parliament, and not without cause, for *now* they were called upon to redeem the pledges tacitly made to the leaders of the Catholic party in exchange for the solid Catholic vote.

On the House meeting, one of the first questions brought forward was that of payment of members. The Conservative Premier had promised that, if a majority of the House passed a resolution in favour of payment, the Government would at once bring down a Bill to give effect to their wishes. The matter was introduced by a ministerial supporter, and the Assembly by an overwhelming majority affirmed the desirability of payment being made; but Mr. Service not only refused to redeem his pledge, but some of the Ministers so strenuously opposed the Bill by stonewalling (*Anglicé*, talking against time), that it was found impossible to make any headway with it, and on its reaching the committee of the whole house, the introducer abandoned both it and the party with disgust. Mr. Service's tactics on this and other questions during his short career as Premier have justly earned for him the soubriquet of "The Scotch Jesuit," by which he is likely to be known for some time to come here.

But the crucial test was the Reform Bill. Your readers know what sort of reform measures may be expected from a Tory Administration. Whatever they are by force of public opinion *compelled* to give with one hand, they will, by some legerdemain or trickery, endeavour to get back with the other. Perhaps I can make the Service Bill more intelligible to your readers by an English adaptation of it. Suppose, then, a long-standing dispute between your two Houses, through the Lords claiming co-ordinate powers in every respect with the Commons, and the following proporals made to settle the quarrel:—

The Lords, numbering half the Commons, to be an elective House, only ratepayers with a £10 freehold and £20 leasehold qualification to have votes.

Only persons with an income of £150 from freehold property to be eligible as members (there are only 1,600 such persons in Victoria out of our population of nearly a million).

Term of office to be ten years, and the electoral divisions so large that only plutocrats could contest them.

The existing House only to retire ten years hence.

A two-thirds vote of the Lords to give them power to order the Commons to eliminate any item or items objected to from the Appropriation Bill.

Both Houses to be dissolved in case of disagreement (although, be it observed, this does not apply to the Council for ten years hence), *then*, should the difference still exist, both Houses to sit together and vote as one.

It is needless to state that if such a measure as this became law, the Council would be practically supreme. At present the Assembly controls taxation and supply, but *then* it would do so no longer. The Elimination Clause would, it is obvious, render government impossible whenever the Council and Assembly differed; for it is scarcely likely that an Assembly elected by Manhood Suffrage would submit to be dictated to by a Council elected only by a limited constituency. The Lower House would undoubtedly resist, and deadlocks be of constant recurrence, to say nothing about the class feeling it would engender and embitter; and of this we have already far too much.

The Bill, however, was so radically bad that it came to grief on the second reading on the 25th ult., forty-three voting against, and forty-one in favour of it, the Premier refusing to modify it by striking out the objectionable Elimination and Joint Sitting clauses. The same day the Executive advised the Governor to dissolve Parliament. It was accordingly prorogued, pending the gubernatorial reply, and the following day (Saturday) a *Gazette* was issued announcing that the Assembly elected Feb. 28th, and only sworn in on the 11th May, was dissolved.

This *coup d'état* took the country by surprise, as it was not supposed that the Governor would accept the advice of his Ministers, and dissolve, at their bidding, a Parliament which had sat only nineteen days, and thus put the State to the expense and inconvenience of a new election in the depth of winter. To show how little it was expected, at the moment when the Premier was walking down Collins-street with the Government memorandum authorising the dissolution in his pocket, the late Liberal Whip was assuring me, in reply to a question asked, that it was certain that a dissolution would not be granted.

We are now in the midst of the conflict, which is an exceedingly bitter one. The Conservatives have carefully laid their plans, their resources are abundant, and they are using them in a most lavish manner. It is recognised by both sides that the struggle is one of life and death. The Liberals, on the other hand, are taken by surprise. Their resources are, as compared with those of their opponents, *nil*, and what the results will be it is impossible to forecast. The Conservatives are sanguine of getting a working majority. The Liberals hope to win back some of the seat lost in February. One of the most hopeful features is that many of the constituencies have pledged themselves to pay all the expenses incurred by the Liberal candidates. This is a step in the right direction, and will count for something.

It is possible that the Liberals may secure a majority, but fighting, as they are, against such terrible odds, it would not be surprising if they were again defeated. Should this prove to be the case, I will venture the assertion that the Conservative victory will be worth very little.

The counter-proposals of the Liberals as enunciated on their behalf by Mr. Berry are as follows:—

1. Powers of the Legislative Assembly in finance to be in accordance with the usage and practice of the House of Commons.

2. The extension of the franchise for the Legislative Council to the ratepayers' roll.

3. The qualification of members of the Legislative Council to be the same as that of electors for that body.

4. Shortening the term for which members of the Legislative Council are elected to six years, one-third retiring every two years.

5. Subdividing the six provinces into thirty electorates, each returning one member.

6. The present Council to continue until the dissolution o the Assembly about to be elected.

The line of demarcation between these and those of the Ministry is clear and definite. On the one hand, it is proposed to degrade the Assembly by subjecting it to the control of a less representative body, and takes the best course to perpetuate deadlocks by introducing a twofold responsibility in finance, and, by the joint sitting of the two Houses, provides for the ultimate rule of the minority; whereas, on the other hand, the proposals of the Opposition place all power, through two Houses, in the hands of the whole of the ratepayers.

Short as has been the career of the Conservative Administration, they have been guilty of acts, for which, when opportunity presents itself, they will be called to a severe

account. The public service is demoralised by dismissals and displacements on party grounds, while the payment of members was openly dangled as a bribe: if the Assembly would only vote for the Reform Bill, their pay would be promptly conceded, while the threat of dissolution was openly made by Ministers if the measure failed. This was looked upon, however, as a mere *brutum fulmen*, it not being seriously thought that such a contingency was possible. During the debate also some startling revelations were made concerning the secret working of the Cabinet. The Minister of Public Works offered Mr. Grunson half his salary if he would support the Ministry, and the offer is said to have been made in the presence of the Premier. Mr. Service, however, denies this, and it resolves itself into a simple question of veracity between him and Mr. Grunson, but he does not deny that he knew of it. The Minister of Public Works states, in justification, that the offer was made out of pure friendship. Doubtless your readers will, as most of us here say, *Credat Judæus!*

The destruction of the Kelly gang of bushrangers has been an important event of the past fortnight, and for a couple of days even threw the elections into the shade. The excitement in Melbourne was very great. The gang, after a lengthened term of quietude, left their hiding-place in the Strathbogie mountains on Saturday, June 26th, and the same night went to the house of a former companion of the outlaws, but who now was acting in concert with the police to ensure their capture. By a ruse they called him to the door and shot him dead, and although four policemen were at the time concealed in the house, they were afraid to venture out. Next day (Sunday) they proceeded to a place called Glenrowan, a station on the North-Eastern Railway, and "stuck up" the entire township; and as they rightly conjectured that, as soon as the murder was known in Melbourne, a special train would be sent down, they tore up the rails, and the train which left Melbourne on Sunday night only escaped destruction by a brave schoolmaster, whom the gang had released and allowed to return home with his sick wife, at the risk of his life, giving the alarm to the engine-driver. This upset the diabolical plans of the murderers, and the police immediately brought them to bay in an hotel about 200 yards from the station. Unfortunately some forty innocent persons were in the house, and unable to escape, and during the siege, which lasted several hours, two were killed. The leader, Ned Kelly, went out, and with a courage worthy a better cause openly fought the police; but was wounded and captured alive. The others were killed in the house. Two of them refusing to surrender, the house was set fire to and their bodies consumed; but they evidently committed suicide before this was done. The conduct of the police in firing upon a weather-board house, where so many innocent persons were confined, is being severely animadverted upon, and certainly needs explanation. We can but be thankful, however, that these four men, who have for nearly two years defied every effort made to capture them, although a reward of no less than £8,000 was offered, have at last met with their deserts.

In the religious world but little transpires of interest to your readers. Sunday-school workers have been celebrating the Raikes centennial. Collins-street Church is awaiting the arrival of the Rev. S. Hebditch, who has engaged to supply the pulpit for a year, and the Rev. J. Spavin has accepted a call to the pastorate of the church at Kyneton.

THE BURIALS BILL IN COMMITTEE.

IN the House of Commons on Tuesday, on the order that this Bill, as amended, be considered, Mr. DILKE proceeded to offer a few observations on the present character of the Bill, from the point of view of the Independent Liberals. He could not regard the proceedings of Saturday as at all satisfactory. The Independent Liberals were not met by anything in the nature of an argument, but were told simply that they must register the decrees of the Government and of the House of Lords. It was as if they were commanded to obey with a pistol at their heads. In these circumstances they might, perhaps, have been justified in opposing the further progress of the Bill by every means in their power; but they were content to exercise a little Christian forbearance. He still believed that in the future they would have the support of Nonconformists in this matter. He regarded it as a matter of duty to vote for the third reading of this Bill.

Earl PERCY did not wish to put any obstruction in the way of this Bill, but at that hour (past one o'clock) there was not a proper opportunity for discussing the amendments, and therefore he moved the adjournment of the debate.

The Marquis of HARTINGTON said the Government wished entirely to conform to the convenience and wish of the House. He did not think it necessary to answer the observations of the hon. member for Newcastle. He thought the hon. member was hardly justified in saying the Government were putting a pistol to their heads in asking them to pass this Bill. His right hon. friend fully explained on the second reading that this Bill was in the nature of a compromise. The Bill had been accepted by the other House, and it was for the House of Commons to decide whether, for the purpose of obtaining in another Session a more complete and logical measure, it would risk the settlement now within their reach.

Sir R. CROSS said he had not much to say to what was called a compromise, for nearly everything had been given away. He complained that full opportunity had not been given for the discussion of the Bill. It would be a great inconvenience if the debate should be adjourned, as many members had stopped in the House to discuss the Bill.

Earl PERCY said as no principle was involved, he should withdraw the motion. (Hear, hear.)

Mr. Serjeant SIMON said before the motion was withdrawn he wished to express his great regret that he was not able to be present to support the amendment of the member for Bradford. He believed injustice would be done by the Bill. A person of the Jewish persuasion might die in a remote part of the country, and he wanted to know why that person should be buried like a dog. There was not one word in the Jewish service of burial to which any Christian could object; and he must enter his protest against the reimposition of the disability on the Jews because of their religion.

The motion was then withdrawn, and the House proceeded to consider the Bill as amended.

Mr. BRASSFORD HOPE moved the insertion of a clause providing that the Bill shall apply only to a parish where no unconsecrated burial-ground for parishioners exists.

Mr. O. MORGAN said he could not accept the clause, which was negatived.

An amendment was inserted on the motion of Mr. O. MORGAN, extending the operation of the Bill to the Channel Islands.

On Clause 3, Mr. BRADLAUGH moved an amendment to permit Sunday funerals.

Mr. O. MORGAN said he never saw a Sunday funeral. (Laughter.) No human being had asked him to insert a provision in the Bill to allow Sunday funerals. At present a clergyman refused to bury on Sunday. He should exclude cemeteries altogether from the Sunday clause.

Mr. BROADHURST supported the amendment. He begged to tell the Judge Advocate-General that Sunday funerals were very common. (Hear, hear.)

Sir R. CROSS said a Churchman had no right to a funeral on Sunday, and surely a Nonconformist could not complain if this concession was refused to him.

Mr. ILLINGWORTH and Mr. RICHARD supported the amendment.

Mr. O. MORGAN reminded the House that if this amendment were negatived, there were two other alternative amendments on the paper.

Mr. J. TALBOT said if the amendment were agreed to Nonconformists would be put in a position of superiority over Churchmen with reference to funerals on Sunday.

Mr. LABOUCHERE said the Judge Advocate-General had stated that this clause was suggested by the Lord Chancellor. They had too much of the Lord Chancellor in this Bill. (Cheers.) He hoped the members of the Ministerial bench would try for the moment to emancipate themselves from the thraldom of the Lord Chancellor. (Cheers and laughter.)

Mr. ROUND opposed the amendment, and Mr. CAINE and Mr. JACOB BRIGHT supported it, the latter expressing his surprise that the Government did not accept the amendment.

Mr. BRIGHT said he was not going to raise any argument or to make an explanation. There was an amendment on the paper which the Judge-Advocate was prepared to move, and the amendment was this:—"That if a clergyman shall refuse to intimate that it is his intention to consent to any funeral on Sunday, he shall be obliged to give his reason in writing." He thought this would be a compromise, and would meet the case, and that the refusal would be rare.

The House then divided, when there appeared—

For the amendment	60
Against	88
Majority against	—28

Mr. O. MORGAN moved the insertion of an amendment in Clause 3, providing that the clergyman should be bound to give his reasons in writing for refusing a Sunday funeral.

After some discussion the amendment was agreed to.

On Clause 5, Sir A. GORDON moved an amendment providing that the burial fee shall not exceed 5s.

Mr. O. MORGAN could not accept the amendment. The question of fees was a portion of a much larger question than that dealt with by the Bill.

The amendment was negatived.

Mr. O. MORGAN appealed to the House to allow the Bill to be read a third time.

Sir R. CROSS said he thought it was quite right that it should be read now to enable the other House of Parliament to consider the amendments to be made. He could not, however, allow the Bill to leave that House without entering his protest against it, inasmuch as it proceeded on wrong lines and wrong principles, and of stating that he thought they would soon regret it.

Mr. J. COLLINGS also desired to protest against the Bill, and to warn the Government against the course which they were pursuing in regard to their followers who sat below the gangway. (Cheers.) It proceeded on a similar policy to that which broke up the Liberal Government in 1870.

Mr. B. HOPE, said, in regard to his opposition in the past to this measure, he was impenitent. (Laughter.)

The Bill was then read a third time and passed, amid loud cheers.

DIVISIONS ON THE BURIALS BILL.

Several divisions took place on Saturday in Committee on the Burials Bill. In that on Mr. Illingworth's amendment, making Clause 6 read "Christian or other orderly service," instead of "Christian and orderly service," the following members constituted the majority of 125 against the amendment:—

Acland, Sir T.	Foljambe, C. S.	Mundella, A. J.
Agar-Robartes	Forester, Cecil	Newdegate, C.
Agnew, W.	Forster, Sir C.	Newport, Vis.
Allen, H. G.	Forster, W. H.	Nicholson, W. N.
Ashley, Hon. E.	Fowler, H. H.	Palliser, Sir W.
Balfour, A. J.	Fremantle, Hon.	Palmer, Geo.
Barttelot, Sir W.	Gladstone, W. H.	Palmer, Hinde
Bass, Hamar	Gordon, Sir A.	Peek, Sir H.
Beach, Sir M. H.	Grafton, F. W.	Peel, A. W.
Bentinck, G. C.	Grant, Andrew	Percy, Earl
Brassey, T.	Grantham, Wm.	Pugh, L. P.
Bright, Rt. Hon. J.	Harcourt, Sir W.	Pulley, Joseph
Broadley, W. H.	Hartington, Marq.	Ralli, Pandeli
Bruce, Lord C.	Hayter, Lieut.-Col.	Reed, Edward J.
Burghley, Lord	Heneage, E.	Richardson, T.
Burnaby, Gen.	Herschell, F.	Rodwell, Benj.
Buxton, F. W.	Hildyard, T. B.	Ross. A. H.
Buxton, Sir R. J.	Holms, John	Round, James
Cal an, Philip	Hope, A. J. B.	Sandon, Viscount
Carden, Sir R.	Howard, James	Schreiber, C.
Carington. R.	Hubbard, J. G.	Scott, Montagu
Carington, Col.	Inderwick, F.	Sexton, Thos.
Causton, R. K.	James, Sir H.	Shield, H.
Cavendish, Lord F.	Johnson, W.	Smith, Abel
Chambers, Sir T.	Knightley, Sir R.	Sullivan, T.
Cheatham, J. F.	Law, Rt. Hon. H.	Talbot, J. G.
Chitty, J. W.	Lawrence, Sir T.	Thynne, Lord H.
Churchill, Lord R.	Leighton, S.	Torrens, M'C'
Cotes, C. C.	Levett, T. J.	Tracy, Hon. F.
Cowper, Hon. H.	Litton, E.	Tyler, Sir H.
Crichton, Viscount	Lloyd, Morgan	Warton, C. N.
Cunliffe, Sir R.	M'Arthur, A.	Welby-Gregory
Davenport, H.	M'Intyre, E.	Whitley, Edward
Davies, Richard	M'Laren, D.	Whitworth, B.
Davies, W.	Makins, Col.	Wiggin, H.
Digby, Colonel E.	Marriott, W. T.	Williamson, S.
Duff, M. E. G.	Monckton, F.	Wilmot, Sir J. E.
Egerton, Hon. W.	Monk, C. J.	Winn, Rowland
Fairbairn, Sir A.	Morgan, G. O.	Wolff, Sir H. D.
Farquharson, Dr.	Morley, Samuel	Wroughton, P.
Filmer, Sir E.	Moss, R.	Yorke, John R.
Fitzwilliam, H.	Mowbray, J. R.	

Tellers, Lord Richard Grosvenor and Lord Kensington.

The following members (57) voted for Mr. Illingworth's amendment:—

Anderson, Geo.	Firth, J. B.	Peddie, Dick
Armitage, B.	Flower, Cyril	Potter, Thos.
Arnold, A.	Fort, Richard	Powell, Walter
Balfour, J. S.	Fowler, W.	Reed, Sir C.
Barran, John	Fry, Lewis	Richard, Henry
Borlase, W. C.	Havelock, Sir H.	Rogers, Thorold
Bradlaugh, C.	Hill, T. R.	Roundell, C. S.
Brand, H. R.	Hollond, J. R.	Sheridan, H. B.
Briggs, Wm. E.	Hopwood, C. H.	Slagg, J.
Bright, Jacob	James, C.	Spencer, Hon. R.
Broadhurst, H.	Jenkins, D. J.	Stansfeld, Hon. J.
Bryce, Prof.	Labouchere, H.	Summers, Wm.
Buszard, M. C.	Lawson, Sir W.	Thomasson, J. P.
Campbell, R. F.	Lee, H.	Wedderburn, D.
Collings, Jesse	M'Minnies, J. G.	Whalley, G. H.
Courtney, L.	Mellor, J. W.	Williams, S. C.
Cowen, Joseph	Middleton, R. T.	Willis, W.
Dodds, Joseph	Morley, A.	Wilson, Sir M.
Earp, Thos.	O'Connor, T. P.	Woodall, W.

Tellers, Mr. Illingworth and Mr. Ashton Dilke.

The following members (80, including tellers) voted for the 14th Clause—the "Convocation Clause"—as amended:—

Allen, Henry Geo.	Fowler, Henry H.	Mowbray, Rt. Hon Sir John R.
Ashley, Hon. E. M.	Fremantle, Hon. T. F.	Mundella, Rt. Hon. A. J.
Barttelot, Sir W. B.	Harcourt, Rt. Hon. Sir W.	Newport, Visc.
Beach, Right Hon. Sir M. Hicks-	Hartington, Marq.	Nicholson, Wm. N.
Brassey, Thomas	Hayter, Sir A. D.	Palliser, Sir W.
Bright, Rt. Hon. J.	Heneage, Edward	Peek, Sir H.
Bruce, Right Hon. Lord Charles	Herschell, Sir F.	Peel, A. W.
Burnaby, Gen. E. S.	Hildyard, T. B. T.	Percy, Earl
Buszard, Marston C.	Holms, John	Powell, W. R. H.
Buxton, Francis W.	Hope, Right Hon. A. B.	Pugh, L. P.
Campbell, Sir G.	Howard, James	Pulley, J.
Carington, Hn. Col.	Inderwick, Fred. A.	Ralli, P.
Cavendish, Ld. F. C.	James, Sir Henry	Reed, Sir E, J.
Cheetham, John F.	Johnson, Wm. M.	Rendell, S.
Chitty, Joseph W.	Law, Rt. Hon. H.	Rodwell, B. B. H.
Churchill, Lord R.	Leighton, Stanley	Rogers, J. E. T.
Clerke, Edward	Levett, Theo. J.	Round, J.
Cotes, Charles C.	Litton, Edward F.	Roundell, C. S.
Cunliffe, Sir R. A.	Lloyd, Morgan	Russell, G. W. E.
Davenport, H. T.	M'Intyre, Æneas, J.	Scott, M. D.
Davies, William	Marriott, Wm. T.	Spencer, Hon. C. R.
Duff, Right Hon. M. E. Grant-	Meldon, Charles H.	Tyler, Sir H. W.
Fairbairn, Sir A.	Monk, Charles J.	Warton, C. N.
Foljambe, C. G. S.	Morgan Rt. Hon. G. O.	Whitley, E.
Forster, Sir Charles	Morley, Arnold	Whitworth B.
Fort, Richard		Williamson, S.
		Wolff, Sir H. D.

Tellers, Lord R. Grosvernor and Lord Kensington.

The following members (36, including tellers) voted against the clause:—

Agar-Robartes, Hn. T. C.	Dillon, John	Lee, Henry
Arnold, Arthur	Farquharson, Dr. R.	O'Connor, T. P.
Biggar, Joseph C.	Finigan, James L.	Peddie, John D.
Borlase, William C.	Firth, Joseph F. B.	Richard, Henry
Bradlaugh, Charles	Fry, Lewis	Sexton, Thomas
Briggs, William E.	Gordon, Sir Alex.	Summers, William
Broadhurst, Henry	Grant, Andrew	Thomasson, John P.
Bryce, James	Hill, Thomas R.	Wedderburn, Sir D.
Campbell, R. F. F.	Hopwood, C. H.	Whalley, George H.
Collings, Jesse	James, Charles	Williams, S. C. E.
Courtney, L. H.	Jenkins, David J.	Woodall, William
	Lawson, Sir Wilfrid	

Tellers, Mr. Labouchere, and Mr. Illingworth.

The following were the Members (102 including tellers) who voted for the amendment to the Burials Bill, moved by Mr. Bradlaugh, allowing funerals to take place on Sunday, Good Friday, and Christmas-day:—

Acland, Sir T. D.	Dodds, Joseph	Mellor, John W.
Agar-Roberts, Hn. Thomas C.	Earp, Thomas	Morley, Arnold
Agnew, William	Errington, George	Morley, Samuel
Allen, H. G.	Farquharson, Dr. R.	O'Connor, T. P.
Anderson, George	Finigan, J. Lysaght	O'Shaughnessy, R.
Armitage, B.	Firth, Joseph F. B.	Palmer, John H.
Arnold, Arthur	Fitzwilliam, Hn HW	Peddie, John Dick
Balfour, J. Spencer	Flower, Cyril	Potter, Thomas B.
Barran, John	Foljambe, C. G. S.	Powell, W. Rice H.
Barry, John	Forster, Sir Charles	Pulley, Joseph
Bass, Hamar	Fort, Richard	Ralli, Pandeli
Biggar, J. G.	Fowler, Henry H.	Reed, Sir Charles
Borlase, William C.	Fowler, William	Reed, Sir E. J.
Brand, Henry R.	Fry, Lewis	Rendel, Stuart
Briggs, William E.	Gordon, Sir Alex.	Richard, Henry
Bright, Jacob	Grant, Andrew	Roberts, John
Broadhurst, H.	Grey, Albert H. G.	Rogers, Jas. E. T.
Bryce, James	Havelock-Allen, Sir Henry	Roundell, Chas. S.
Buszard, M. C.	Hill, Thomas R.	Russell, Geo. W. E.
Buxton, F. W.	Holond, John R.	Seely, Chas. (Linc.)
Cameron, Charles	Hopwood, C. H.	Sexton, Thomas
Campbell, R. F. F.	Howard, James	Slagg, John
Carington, Hon. R.	Illingworth, Alfred	Spencer, Hon. C. R.
Causton, R. K.	Inderwick, F. A.	Stansfeld, Rt. Hn. J.
Chambers, Sir T.	James, Charles	Summers, William
Cheetham, John F.	Jenkins, David J.	Thomasson, John P.
Collings, Jesse	Labouchere, Henry	Wedderburn, Sir D.
Courtney, Leonard	Lawson, Sir Wilfrid	Whitworth, B.
Cowen, Joseph	Lee, Henry	Wiggin, Henry
Davies, Richard	M'Arthur, Alex.	Williams, S. C. E.
Davies, William	M'Carthy, Justin	Willis, William
Dilke, Ashton W.	M'Intyre, Æneas J.	Wilmot, Sir J. E.
Dillon, John	M'Laren, Duncan	Wilson, Sir M.
		Woodall, William

Tellers, Mr. Bradlaugh and Mr. Whalley.

The following members (105, including tellers) voted against the amendment:—

Ashley, Hon. E. M.	Gibson, Rt. Hon. E.	Murray, Charles J.
Balfour, A. J.	Gladstone, Wm. H.	Newdegate, C. N.
Barttelot, Sir W. B.	Grafton, F. W.	Newport, Viscount
Beach, Right Hon. Sir M. H.	Grantham, William	Nicholson, Wm.
Bentinck, Right Hon. G. C.	Harcourt, E. W.	O'Gorman Mahon, Colonel The
Blackburne, Col. J.	Hartington, Marq.	Palliser, Sir William
Brassey, Thomas	Hayter, Sir A. D.	Palmer, George
Bright, Rt. Hon. J.	Heneage, Edward	Peek, Sir Henry
Broadley, W. H. H.	Herbert, Hon. S.	Peel, Arthur W.
Bruce, Rt. Hn. Lord	Herschell, Sir F.	Percy, Earl
Burghley, Lord	Hildyard, T. B. T.	Plunket, Hn. D. R.
Burnaby, Gen. E. S.	Holms, John	Pugh, Lewis Pugh
Buxton, Sir R. J.	Hope, Right Hon. A. Beresford	Richardson, Thos.
Callan, Philip	Hubbard, Rt. Hn. J.	Rodwell, B. B. H.
Carden, Sir R. W.	James, Sir Henry	Ross, Alexander H.
Carington, Hn. Col.	Johnson, W. M.	Round, James
Cavendish, Ld. F. C.	Knightley, Sir R.	Sandon, Viscount
Chitty, Joseph W.	Lambton, Hn. F. W.	Schreiber, Charles
Churchill, Lord R.	Law, Rt. Hn. Hugh	Scott, Montagu D.
Clarke, Edward	Lawrence, Sir T.	Smith, Abel
Cotes, Charles C.	Lefevre, G. J. S.	Talbot, John G.
Cowper, Hon. H. F.	Leighton, Stanley	Thynne, Lord H. F.
Crichton, Viscount	Levett, T. J.	Torrens, W. T. M'C.
	Lindsay, Col. Loyd	Tracy, Hn. F. S. A.

Cunliffe, Sir R. A.	Litton, Edward F.	Tyler, Sir Henry W.
Davenport, H. T.	Lloyd, Morgan	Warton, Chas. N.
Digby, Col. Hon. E.	Makins, Colonel	Welby-Gregory, Sir William
Duff, Right Hon. M. E. Grant	Marriott, W. T.	Whitley, Edward
Egerton, Hon. W.	Meldon, C. H.	Williamson, S.
Fairbairn, Sir A.	Mills, Sir C. H.	Winn, Rowland
Fawcett, Rt. Hn. H.	Monckton, Francis	Wolff, Sir H. D.
Filmer, Sir Edmund	Monk, Charles J.	Wroughton, Philip
Forester, C. T. W.	Morgan, Rt. Hn. G.	Yorke, John R.
Forster, Right Hon. W. E.	Moss, Richard	
Fremantle, Hn. T. F.	Mowbray, Rt. Hon. Sir John R.	
	Mundella, Rt. Hn. A.	

Tellers, Lord R. Grosvenor and Lord Kensington.

Taking the official lists as they stand, the majority (90, including tellers) which on Tuesday rejected the amendment relating to Sunday funerals in churchyards was composed of 43 Conservatives, 20 members of the Government, and 27 unofficial Liberals. Mr. F. R. Hill's name, however, appears among both the Ayes and the Noes; but, assuming that it was either Mr. Stavely Hill, or Lord A. Hill, who voted with the "Ayes," the Conservative votes would be 44 and the unofficial Liberal votes but 26. The minority (62, including tellers) was composed of unofficial Liberals exclusively.

The following letter from Mr. J. Carvell Williams appeared in the *Times* of Tuesday:—"Of the seven divisions which took place in the Committee on the Burials Bill on Saturday there were two which deserve special attention, as showing the extent to which the Government is at issue with its supporters on points of importance connected with the practical working of the Bill. Mr. Illingworth's amendment, for inserting the words "or other" after "Christian," was rejected by 127 votes to 59 (including tellers.) The majority was composed of 53 Conservatives, 20 members of the Government, and 54 unofficial Liberals. The minority was wholly composed of unofficial Liberals, who exceeded by five the unofficial Liberals voting the other way. In the case of the amendment for expunging the words which will enable the clergy to prohibit Nonconformist burial services on Sunday, Good Friday, and Christmas-day the result was still more striking. The amendment was rejected by 105 to 102 (tellers included), and the majority was composed of 61 Conservatives, 21 members of the Government, and but 23 unofficial Liberals. The minority, with the exception of one Conservative, was wholly composed of unofficial Liberals. Therefore, without the aid of the Conservative vote, the Government would have been defeated by 44 votes; while the unofficial Liberal votes were 101 for the amendment to 23 against it. After Mr. Morgan's emphatic declaration that the allowance of other than Christian services would prove fatal to the Bill, there is no hope of obtaining a reversal of the vote of Saturday; but surely, when the question is again raised on the report to-morrow—as it will be—the decision on the subject of Sunday funerals will be reversed. Let it be distinctly remembered that the question at issue is—not whether Sunday funerals are desirable, or otherwise, but whether it shall be in the power of the clergy to prohibit them only in the case of Nonconformists. Nor is it a country churchyard question merely—as was stated on Saturday—for the Bill gives to the chaplain of a consecrated part of a cemetery the same power as to the incumbent of a parish; and hence the consecrated parts of cemeteries may be practically closed against Nonconformists on Sundays. I am confident that when the public—which has hitherto strangely neglected this part of the Bill—comes to understand how invidiously and unfairly it may work, there will be an immediate demand for its repeal; and the Government will therefore act unwisely if they insist on maintaining such a provision by the help of their opponents, against the wishes of their friends."

OPINIONS OF THE PRESS.

The *Times* says:—"It is clear that the Bill stops short of the logical conclusion to be drawn from its premisses. It relieves the Nonconformists in the matter of burials from the inequality of which they complain. It does so, however, not by abolishing the privileges of the Church, but by bringing the Nonconformists within the circle of privilege. It revives the conception of a 'common Christianity,' which was in vogue when the admission of the Jews to civil rights was contested, and which will not prove, perhaps, a more stable foundation of policy in its new form. At the same time the excluded minorities are feeble and possibly indifferent, while the Nonconformists are strong, well organised, and bitterly in earnest. The 'compromise,' as it is styled, will, doubtless, facilitate the passing of the Bill, to which, we hope, there can be no longer any reasonable doubt."

The *Pall Mall Gazette*, after protesting against the sixth clause, as violating an essential principle of religious liberty, thus refers to the clergy-relief arrangement:—"The Convocation clause has been considerably modified, and the Bill substitutes the legal power of the bishop for the authority of a spurious synod. But the real mischief of this clause remains untouched. If the bishop of the diocese sanctions a service compiled from the formularies of the Prayer-book, the officiating clergyman will have the power practically to pronounce judgment upon the life and character of the deceased person. It can only be hoped that a little experience will show the danger of vesting this authority in the officers of the Establishment. Of the fact that the Church of England has hitherto prided itself upon the uniformity of its services, and that now this uniformity will in one of the most serious of all services disappear, we say nothing. The aspect of the clause in its bearings upon the social life of a parish is nothing less than alarming. The grave will cease to be the place of reconciliation, and every funeral will be a potential cause of quarrel between the clergyman and some of his congregation. It is positively cruel to expose any minister of religion to such obloquy; and in the interests of the clergy alone the clause ought to disappear."

The *Leeds Mercury*, referring to the threatened opposition by a considerable section of the country clergy to the Burials Bill, remarks:—"The public are sufficiently accustomed to behold, on the part of men whose sacerdotal pretensions require for their support the strongest assertion, express or implied, of the apostolical succession of the bishops, a lofty contempt for the persons and the authority of those dignitaries. Nor is there anything new in the lawless spirit evinced by the resolution understood to have been come to by five hundred clergymen never in future to say the burial office over Nonconformists, whatever the legal consequences may be. The fact at which we must look is that five hundred parishes in England are under the spiritual charge of men who consider it justifiable to punish individual mourners for the action of Parliament. We can only express profound commiseration for the unfortunate people whose religious condition is under the supervision of those whose views of the Christian religion can be harmonised with such conduct as this."

The *Record* says:—"The hope which the Bishop of Lincoln continues to express, that the Burials Bill may fail to become law, is not likely to be realised. The clergyman of a small country parish, brought into immediate contact with its little jealousies and petty factions, is about the most unfit person in the world to form a judgment on a matter affecting the general policy of the Church. . . . The importance of the protest is indefinitely diminished when we find that its chief supporters are to be found in that body of men whose sympathies are with doctrinal Romanism. They tell us that they shall consider a Dissenting service over the body of a Nonconformist to amount to a desecration of the churchyard, and that they mean to fall back on the ancient Popish offices in order to reconsecrate each individual grave in which a Churchman may be buried. Now, we do not say a word against consecration and the sentiment of reverence which dedicates churches and churchyards to the sole service of Almighty God. We greatly value it. But any notion that consecration can confer a moral holiness on natural stones and earth, and still more can affect in the slightest conceivable degree the state of the departed, we denounce as a gross superstition, which is simply Pagan, and which Popery itself borrowed from heathenism."

The *Rock* says:—"It is very proper that places should be set apart for public worship, or for sacred purposes, so that all things relating thereto should be done 'decently and in order;' but it is essential to guard against the idea that any form of consecration that may be in accordance with custom or the civil law invests with any special sanctity a place or a building, so that it should be looked upon afterwards with a sort of superstitious awe, as different from every other place. . . . Certain of our bishops and clergy have thought fit to borrow from Romish sources various superstitious forms for the consecration of clergy-houses, mission-buildings, school-rooms, and the like, such as are to be found in 'The Priest's Prayer-book,' and in which are incantations for driving Satan out of these places. One object of these superstitious and irregular services is to invest with some sort of supernatural power the bishop or the priest who engages in them. Thus we have had already services in some of our churches for the dedication of bells, for the consecration of chasubles, copes, 'altar' vessels, &c.; and in connection with the presentation of pastoral staffs, *alias* croziers, to bishops; of all which things it may be said that they are unauthorised and illegal, and give ground for many superstitions. . . . It may be said that, once admit Dissenters into the churchyards, and it will not be long before the churches must be thrown open to them also. If, however, this prove to be true it will arise from a feeling of almost despair on the part of sound Churchmen as to the purification of the Church from the superstitious ceremonials introduced into it by the Romanisers."

The *South Wales Daily News* says:—"As advocates of religious equality we decline to accept the amended Burials Bill as a settlement of the question. It has many excellent points, but it is self-condemned by admitting a compromise which strikes at the root of religious equality, and it places Christian Liberals in the awkward and unenviable position of having taken advantage of the services of multitudes of their fellow-countrymen until they could see how to remove their own grievances, and then slammed the door in the face of these auxiliaries while telling them that 'it is impossible to legislate with reference only to logic.' We hope legislation like this will not be frequently repeated in the name of Christianity. Christian principles, at any rate, are logical."

The *Bradford Observer* says:—"If the clerical party are only very moderately wise they will do their best to facilitate the passing of the Burials Bill in the shape in which it left Committee on Saturday. Nothing but a very singular combination of circumstances could have given them the concessions which remain in this measure. . . . The Church will still maintain its claim to consider churchyards as its own property by excluding the public on Sundays, Good Fridays, and Christmas-days; just as people who wish to prevent a right of way from becoming established put up a bar once or oftener in the year. . . . The reference to Convocation, which apparently implied that Parliament only acted as moved thereto by that clerical body, has been expunged, as was inevitable; but the very objectionable power is left to the clergy to vary the service when they are pleased to consider that the deceased has not merited the expression of 'a sure and certain hope.' . . . It will be generally felt that Mr. O. Morgan's victory is incomplete, and that the objects for which Liberals have so long contended will not be secured by the Bill as it now stands."

The *Echo* says:—"The truth is, that the Conservative party are heartily sick of the whole question, and not a few of them would have been glad to have rid themselves of this awkward and ugly business long ago had it not been for fear of offending the clergy. The average lay Churchman, even though he be Conservative in politics, buys and sells and eats and drinks with Nonconformists; if he is in the House he votes with, or pairs against, Nonconformists; he replies to their speeches, he consults them upon amendments to Bills in which he is interested, and unless he is a legislator by accident who has mistaken his own proper priestly vocation, he would have no particular objection to be associated in death with people with whom he has been associated in life. Neither can he be made to see, as the rural rector sees, the 'desecration' involved in the conduct of funeral services by persons who hold even 'frightful heresies.' . . . The Bill has been decidedly improved by the omission of the reference to Convocation, though Mr. Fowler's second amendment, unless it is considerably altered in its amended form, threatens to give too large a licence to the bishops and the clergy. . . There is no logical halting-ground between the exclusive use of the churchyards by the clergy, and the admission of perfect freedom of burial, but, unfortunately, the Government has to deal with a Senate which is at least a quarter of a century behind the rest of the nation."

CLERICAL OPINIONS.

CANON BARRY contributes a paper to the *Nineteenth Century* for September, in which he contends that the Burials Bill, "even if it should grant unrestricted liberty of funeral rites, subject only to considerations of decency and order," has in principle no bearing whatever on the question of Disestablishment. "I do not," says the writer, "inquire whether, in relation to the practical strength of the Church, as affected by public opinion and public sentiment, it is not infinitely better to settle the controversy on this vexed question, than, by leaving it open, to preserve a continual irritation, and to make the Church, rightly or wrongly, appear to be the representative of intolerance. On this I have, indeed, a very strong opinion. Experience has proved that, even in such a case as the abolition of Church-rates—which appears to me to approach much more nearly to the principle of Disestablishment—the Church has been, on the whole, greatly strengthened by the removal of a painful and invidious controversy. The prophecies, both of friends and foes, have been curiously falsified at many repetitions of the cry 'The Church in danger.' So I believe it will be here. But the scope of my argument goes beyond this, and ventures to assert that in principle, as well as in practice, it is an error to suppose that an approach to Disestablishment is made by the Government Burials Bill." In conclusion, Canon Barry repeats:—"While I have spoken throughout of the Government Bill as originally conceived, and while I greatly value in it some of the provisions on which attack has been made, yet, even if it were to be pared down to a simple provision for unrestricted liberty of funeral rites, subject only to provisions for decency and order, the contention which I have ventured to put forward would not be, in my opinion, seriously affected."

Rev. GERARD MOULTRIE, vicar of Southleigh (a parish with 334 inhabitants, for whose spiritual instruction a gross income of £320 with house is provided) author of "Espousals of St. Dorothea," "The Devout Communicant," and several "Processionals," thus writes to the *Church Times*:—"I see in your very useful answers to correspondents that by Canon LXVIII. refusal to bury a person entitled to the Church Service (by law) is punishable with three months' suspension. Now, by the very nature of the case, no further proceedings can be taken in any particular case. The body must be buried. It occurs to me that a worse fate might befall a priest than such suspension, on refusal to bury a notorious Nonconformist or an evil liver. The bishop, I presume, is responsible for his church duties during the three months. The priest might make a noble stand for principle and take an extremely pleasant holiday, too, for a quarter of a year. Practically, I fancy, we shall all go in for refusing to bury Dissenters who have made themselves offensive in any way, even if they are presented to us." We note the modern idea of martyrdom—"a noble stand for principle" combined with "an extremely pleasant holiday!"

Rev. G. V. COLLINSON, vicar of Newton-in-Clodock (population 248), reproaching one of the clerical organisations for laxity in opposition to the "infamous" Burials Bill, indicates how some of the State clergy commend obedience to law. "Father Tooth's imprisonment," he writes, "set men thinking; even in my out-of-the-way parish it did good. Every Sunday while he was in jail I gave out, 'The prayers of the faithful are asked for Arthur Tooth, priest of the English Church, who is in prison for conscience' sake.' A sermon I preached on the subject was attentively listened to, and started subsequent enquiries." He complains that "such twaddling bosh as the sale of advowsons" has been "put in place of opposition to a Bill which desecrates every churchyard in the land," and adds:—"The energy of branches will not avail if the burning question of the day is 'burked' at head-quarters. Were the high character of the members of the Council not known, a suspicion might be raised that they had been 'squared' by the Radicals that just now (for our sins) infest the locality known as Downing-street."

"A Welsh Incumbent" writes:—"It appears to me that many of the clergy do not understand the grievance of the Nonconformists. . . . About twenty-seven years ago the curate of the present Bishop of Bangor, when rector of Merthyr, permitted a Dissenting minister to pray at the grave of an old member after he had concluded the Funeral Service. The present Bishop of Llandaff, Dr. Ollivant, had a commission issued against the said curate from the Court of Arches. . . . It is now too late to accomplish what might have been easily done twenty-seven years ago, therefore the sooner the better for the Church of England's interest is it to pass the Burials Bill."

"COULD NOT REST IN HIS GRAVE."—Considerable agitation has prevailed in this neighbourhood (Illingworth) during the last few days, and it is accounted for by the following strange story:—Some four or five years ago a well-known inhabitant departed this life, and was interred in the family vault. At the foot of his grave, years after, were laid the remains of an unfortunate fellow-creature who had died by his own hand, and it is said that the relict of the first-mentioned deceased became haunted by the fear that her husband could not rest in a grave so near his more unfortunate neighbour. Consumed by this superstitious feeling, she, it is said, addressed a petition to the Home Secretary under the late Administration, praying for permission to exhume and remove to another part of the churchyard the body of her husband, on the ground that he could not "rest in his grave!" Mr. Cross does not appear to have regarded the widow's importunities, which, however, being resumed on a change of Government, were ultimately successful, permission being given for the removal of the remains to another part of the burial-ground. The disinterment was fixed for a recent evening, but the story having got wind and caused not a little indignation, a crowd assembled, and their menaces had the effect of bringing about a postponement of the project. It was, therefore, carried out in the early morning. The most singular part of the story is that the remains have been placed in the immediate vicinity of those of one or two other suicides!—*Halifax Courier.*

CLERICAL ENDOWMENTS.—The St. Saviour's Church-rate question will not have been raised in vain if it leads to the general consideration of the important subject of the various existing forms of clerical endowments. The abolition of Church-rates in their common or direct form was almost complete, but public attention is required to other imposts somewhat of a cognate character. Possibly the Putney Burial Board accounts for the past year afford an illustration pertinent to the subject. The receipts for the year were—Burial Board rate, £100; interment fees, £248; sexton's fees, £62. Total, £410. The expenses for clerk, registrar, gravedigger, lodge-keeper, and incidentals were £199. The fees paid to the vicar were £220 19s. 4d., or about £27 less than the whole of the interment fees. Such payment is, of course, legal, and the chaplain of a cemetery is entitled to

remuneration. The vicar is deservedly popular, and the value of his living is said to be almost nominal. The Putney deaths for 1878 were 186. Looking at the figures, however, as extracted from the accounts, do they not suggest the principle of a vested interest in burial fees, or direct clerical endowment?—*South London Press.*

GUY'S HOSPITAL AND THE OFFICE OF TREASURER.

MR. W. RENDLE, F.R.C.S., who filled the office of Chairman of the Committee of South London Parishes *re* St. Thomas's Hospital in 1862-3, thus writes to the *South London Press* under date Polperro, Cornwall, August 23, 1880:—"The misdoings and mismanagement at this hospital having been now fully discussed, it might be well, with a view to get good out of evil, to see how the hospital despotism complained of came to be—how it became centred naturally, and indeed necessarily, in the office of treasurer—and how the conditions of society and of these institutions are now so changed, that the office as administered can no longer be tolerated. This done, the remedy would seem to be easy. The earlier hospitals—notably, St. Thomas's, of which Guy's is, to some extent, an acknowledged offset and copy—admitted not merely the sick, but the foundling and the depraved. The charter of Edward VI. gave power accordingly. At the weekly meetings of the 'Courtt' of Governors in those early times, entries are frequent of delinquents tried and sentenced to whipping, or other punishments. A whipping-post called 'The Crosse' within the hospital precincts was in constant use, as its renewal and frequent repair shows. Even Sisters were whipped—notably, Jane Thornton, in 1570, whose offence was no doubt grave, as the twelve stripes ordered were to be 'well laid on.' Other Sisters, younger, seemed to have been privately whipped by the Matron. Many with diseases, the result of vice, were first cured, then whipped, or put in the stocks as a warning before being dismissed. Diseases pure and simple bearing towards insanity, or those lesser insanities which we may call hysteria, were primitively treated, even with flogging. It became convenient to delegate many of these duties to the Treasurer and Matron. The power chiefly entrusted to the Treasurer was bit by bit enlarged, so that down to our time this official appears as a despot. In the 'Order' of the hospitals, 1557 (Memorandum relating to the Royal Hospitals Report, 1836), the treasurer's charge is acknowledged to be one of much pain and attendance. He may supersede the physician and surgeon even in their special office. Certain malefactors are brought before him; with the aid of one almoner he may examine, commit to prison, reprove, banish, put to labour, or, 'being diseased,' may admit to the hospital. Here we see the *fons et origo* of the offensive features of the treasurer's office, and can traditionally account for the hankering after the primitive which seems still to remain. The management of the late case of Louisa Morgan would have been but an instance of old lawful custom, and the tone of the old power is manifested when the treasurer excuses the nurse in that it was but an error of judgment—which unhappily ended in death. These errors in judgment must, however, frequently recur, in connection with primitive treatment, or that which may amount to the same—treatment without the intelligent and responsible supervision of the doctor. Guy's itself has been officially noted as the place in which mischief was likely to appear. The Charity Commissioners, in the 32nd report, part vi., p. 780, says of Guy's: 'One most important subject yet remains to be noticed—namely, the absolute and uncontrolled authority which is practically enjoyed by the present treasurer in every department of the charity. Not only is the administration of the hospital in the management of its funds entirely in his hands, but the nomination of governors seems mainly to rest with him.' 'Entire control of the medical school is with him in his private and individual capacity.' 'He names the lecturers, and exercises a sovereign and irresponsible control.' 'So large a concession appears to be unjustifiable.' They say also, and they can say no less, that much injury and confusion may be anticipated as the result of the system. The prediction is now fulfilled. The report is signed by Samuel Smith and Francis Offley Martin, Charity Commissioners. One of the greatest of Guy's modern teachers, James Blundell, notes ("Reasons for Retiring" p. 21), as the root of the evils which existed then as now, that the hospital schools are governed by men not intended for the office, and seldom adequately prepared for so important a trust.' Notwithstanding in some few particulars changes may have been made since 1840, the office is in the main as ignorantly and as despotically managed as ever. The late treasurer of Guy's, acting, as he said, upon his own personal responsibility, used the hospital nurses as a kind of *quasi* medical police, in the case of the Welsh fasting girl, Jacobs (*Lancet*) and the sad doings and arbitrary conduct of the present treasurer in introducing vital changes in the management of patients without the knowledge, much less the approbation, of the medical staff, prove that the office is as mischievous and irresponsible as ever. One does not so much blame any individual treasurer as the vicious system of giving such special authority to a man utterly destitute of medical knowledge. When the treatment of disease was quackish, astrological, and what not, and when the patients were so commonly of the scum of society, it might have been necessary; but now that these institutions are worked by men of the highest special qualifications, by men fitted to grace the highest intellectual circles, and now that the practice of medicine and surgery has become a science, it is a barbarism to continue in the same way. And now to the remedy. In the action at law *re* St. Thomas's Hospital, 1862, the Chancellor who tried the case acknowledged, as did the Attorney-General, that the parishes had an interest in the honest and judicious management of great charitable institutions established in their midst exclusively for the sick and suffering poor, and that they, therefore, had a *locus standi* in that action. Now that the scandalous doings at Guy's call for prompt and energetic action, the parishes may well take action once more. I do not think for one moment that the Charity Commissioners are equal to this work, it must be done by a Committee of the House of Commons; as this case lies in a nutshell, two or three days might suffice for a report. The evils and results are of magnitude enough, as it refers not to one great hospital only but to others, to justify such a course. It is for the South London parishes by their Boards and Vestries to petition for inquiry. Action in this way, in at least one parish, is already promised, and the members for the borough would, no doubt, lend a helping hand. Even if the House has now no time for this, the demonstration would be of service against next Session. The remedy would seem to be the abolition of the office of treasurer, or of any government directly or indirectly by any one man, and to appoint a real working openly responsible committee of management, on which committee the medical staff must be adequately and efficiently represented. Perhaps the local governing bodies might once in three years appoint, say, one suitable person for each borough, in our case Southwark and Lambeth, to be *ex-officio* on this acting committee or among the acting governors, and an efficient secretary, under the entire control of the committee, to give effect to its management."

ECCLESIASTICAL MISCELLANY.

LIBERATION OPEN-AIR MEETINGS.—We gather from the *Liberator* of this month that about thirty open-air meetings have been held during the last month,—most of which we have ourselves reported. Last week Mr. Fisher spoke at four meetings, viz., Cheddar, Westbury, Wootton Basset, and Hawkesbury—the last held within doors on account of a thunderstorm. Great interest was shown at these meetings. Mr. Lummis also spoke at Marston, near Grantham, last Thursday, and had a well-attended meeting.

EXTRAORDINARY TITHES.—Mr. Albert Bath, of Halstead, Sevenoaks, introducing the subject of extraordinary tithes on crops at Worcester on Saturday week, awakened great interest among the hop-growers, several promising to obtain signatures to the petition, which is similar to that used in Kent, Sussex, and Surrey. The tithe in Worcestershire is not so high as it is in Kent, but is still a burden, being from 5s. to 10s. per acre. An influential hop-grower promised to bring the subject before the Worcestershire Chamber of Agriculture at the next meeting.—*Mark Lane Express.*

BURIALS AND CREMATION.—After hearing a paper on Cremation, in the section of Public Health, at the Cambridge meeting of the British Medical Association, many of the members present signed the following address to the Home Secretary:—"We, the undersigned members of the British Medical Association, assembled at Cambridge, disapprove the present custom of burying the dead, and desire to substitute some mode which shall rapidly resolve the body into its component elements by a process which cannot offend the living, and may render the remains absolutely innocuous. Until some better mode is devised, we desire to promote that usually known as cremation. As this process can now be carried out without anything approaching to nuisance, and as it is not illegal, we trust the Government will not oppose the practice when convinced that proper regulations are observed, and that ampler guarantees of death having occurred from natural causes are obtained than are now required for burial."

THE LATE LORD BELPER AND THE INFANT DE LISLE.—The *World* says:—"There is indignation in Catholic circles concerning the will of the late Lord Belper. One of the peer's brothers married Miss de Lisle, a daughter of the late Ambrose de Lisle, of Garendon, the prototype of Eustace de Lyle in Coningsby, and this brother died some little time ago, leaving his widow with an only child, a son, who is naturally enough being brought up by his mother in her own faith. Lord Belper leaves his son the bulk of his landed property, and to his second son a good slice, and to this grandson a sum of money, £20,000, I believe, but on one condition, that he is brought up a Protestant. Of course a daughter of Ambrose de Lisle, and a sister of Lord Howard of Glossop, would rather forego many fortunes than hand the little boy over to the tender mercies of heretics, and he is too young to have any voice at all in the matter. The awkward part of the business is that when he himself grows older he may, if he is lax, repent the choice made by his mother on his behalf."

CATHEDRAL CITIES.—At the time of the General Election I called attention to the representation furnished to Parliament from the Cathedral cities, showing a vast preponderance of "Liberal" votes, and of influences not at all likely to be friendly to the Established Church, when the question of Disestablishment comes to the front. I have since then been watching the history of many of those Cathedral towns in the matter of election petitions, and I am bound to say that the chief seats of the Church have, as a class, yielded more to the list of "unseated members" than any other class of constituencies. Four very tolerable specimens of Cathedral towns are at this moment undergoing a kind of political purgatory: for in the cases of Canterbury, Gloucester, Chester, and Oxford, the issue of writs is suspended until inquiry is duly made into the charge of "corrupt practices" extensively prevailing in those places, as reported in the returns of the election judges to the Speaker. Salisbury and Worcester have also been petitioned against, and possibly for similar reasons. Some of those constituencies are likely to be disfranchised altogether, as the cathedral city of Norwich was, in at least one of its members, all during the last Parliament. These circumstances ought to be looked into from a Church point of view. By the bye, what a capital subject it would make for the coming Church Congress! and the Radical town of Leicester is just the very place to appreciate it, while entertaining the chief ecclesiastical representatives of the "corrupt cities."—*Hand and Heart.*

UNIVERSITY STUDENTSHIPS.—The Dean and Chapter of Exeter Cathedral have notified their intention to confer grants of £50 a year on a certain number of students, whether graduates or not, who are willing to prosecute their studies at one of the Universities of Oxford or Cambridge with a view to entering Orders. Candidates must be twenty-one years of age, and, if members of either University, they must have passed the examination entitling them to the B.A. degree. These studentships will be given by the Dean and Chapter by competitive examination, the chief condition being that the winners shall engage to present themselves for ordination in due course, and to serve in the ministry for two years at least, in the dioceses of Exeter or Truro. The examination for the current year will be held at Exeter during the last week of September.

QUEEN ANNE'S BOUNTY.—The following is the very meagre report of the Governors for the year ending December 31, 1879:—"The progress of the corporation and the gradual yearly increase of its capital are shown by the balance-sheets and statements of accounts, certified by the Governor's professional auditor, herewith submitted. The gifts by benefactions have again exceeded in value the grants made by the Board. Full particulars will be found in the annexed schedule of augmentations." The balance-sheet shows on the debit side "liabilities in respect of trusts vested in the corporation," £3,963,745; and "Royal Bounty Fund Account, amount available for grants to meet benefactions," £26,533; while on the credit side are assets amounting to £3,090,269. The Governors furnish no analysis of the accounts and no general statement of their proceedings during the year. The debit side of the revenue account shows that charges of management amount to £7,875; interest and dividends payable to benefices out of the income received by the Governors, £114,148; ditto, Curates' Stipend Fund, £2,522; ditto Church Repair Fund account, £23; interest and dividends capitalised for various trust accounts, £5,857 (including augmented livings, £3,612; dilapidations, £673; and glebe houses, £812); reserve fund, £2,000; amount chargeable to revenue on revaluation of securities in hand and on variation of investments, £5,254; and balance carried to Royal Bounty Fund account, £20,973. The latter account shows that grants of £24,800 have been made to meet benefactions, and that a balance remains of £26,523. In the schedule showing Governors' grants and private benefactions, the compilers of the accounts have not even taken the trouble to add up the total amounts under each head. The return of superannuation allowances is as follows:—"To Charles Ansell, Esq., late auditor, upwards of eighty years of age, after forty-eight years' service, in respect of salary, £250; an allowance on the two-thirds scale of £166 13s. 4d., to commence from the 15th of June, 1879, he having served the Governors with diligence and fidelity to their entire satisfaction. To Mr. Arthur Sharpe, late one of the senior clerks, sixty-one years of age, after thirty-five years' service, in respect of salary of £400, a modified allowance of £150 a year, to commence from August 29, 1879."

ST. ANNE'S, WILLENHALL.—On Sunday afternoon last there was a meeting of the Sunday-school teachers convened and presided over by the vicar, the Rev. W. L. Ward. After a very warm discussion, the vicar decided that any teacher would be dismissed from the schools if the said teacher continued any of the following practices in church, or remained a member of the local branch of the C. E. W. M. S. (Church of England Working Men's Society.) 1. Bowing towards the Altar. 2. Signing themselves with the Sign of the Cross. 3. Bowing at the Glorias. 4. Kneeling at the Incarnatus. 5. Remaining a member of the C. E. W. M. S. The people's warden, who has been recently appointed one of the three new superintendents by the vicar, gave the teachers notice that he would "prevent taking their seats" anyone persisting in the said practices. It is as well to remark that this proceeding on the part of the vicar follows immediately on the decision of the Lord Bishop of the diocese, who wishes things to remain as they are, and says, in his letter of August 16th, "The position in which matters now stand has the sanction of your Bishop, and you may decline further controversy."—*Church Times.*

COMMITTAL OF A SHAKER.—At Lymington Petty Sessions, George Frampton, one of the Shakers, was summoned for disobeying an order of the justices to contribute towards the support of his wife, Elizabeth Frampton, an inmate of Fareham Lunatic Asylum. In the absence of the defendant the case was proved, and the defendant was committed to prison for one month, a warrant being ordered to be issued to that effect. Later in the day the defendant, accompanied by Mrs. Girling, attended the court, and was informed that the magistrates' decision would be enforced unless he paid £1 12s. In reply defendant said he was unable to pay, and he considered he was to suffer innocently. The chairman informed him that it was his own choice; if he did not pay the fine he must go to prison. Mrs. Girling then asked whether it was absolutely necessary that Frampton should go to prison without any reason being given. She thought the case was not understood by their worships, and was afraid there was something behind that they were not aware of. She knew defendant to be a good God-fearing man, and it was five years since his wife was taken from him on account of her insanity. He had not been called upon to pay anything before, and now it was not just to send him to prison. The magistrates said they could not alter their decision, and defendant was removed to Winchester goal, after taking leave of Mrs. Girling, who kissed him, and of other friends in court. Mrs. Girling informed the prisoner that she should write to London about the matter.

AN EVANGELIST who also is an accomplished sleight-of-hand performer is a novelty. Such a man, however, is Rev. A. A. Waite, who just now is preaching in this city under the auspices of the Young Men's Christian Association. Formerly he was the assistant of the notorious Eddys and Davenports, and he became expert in performing all the wonders of Spiritualism, so-called. He made an address the other day at the Round Lake Sunday-school Convention about Spiritualism, exposing it as a fraud, and doing and explaining readily the tricks which its adherents claim are possible only by the aid of spirits. We understand that the leading feats by which Mr. Joseph Cook was so much impressed last winter were included in his list. If what is reported about Mr. Wait be true, we think that he may do a great deal of good in opening the eyes of scores of people who either are more or less openly avowed believers in spiritualism, or else, like Mr. Cook, are willing to consider it with an "if."—*Boston "Congregationalist."*

THE JESUITS IN JERSEY.—The following are the clauses of a Bill introduced to the States Assembly of Jersey relative to the intended establishment of the Order of Jesuits in the island:—"1. It is forbidden to any Jesuit, or member of the Congregation of Jesus, to take up his residence on this island, or establish any institution whatever, under the title of school, seminary, college, community, or brotherhood, under pain of summary banishment from the island, together with all those aiding or assisting him. 2. It is equally forbidden to the members of any other religious orders who are bound by monastic vows to establish any institution before mentioned without having first obtained the sanction of the States, on pain of a fine not exceeding £50 for each member of the said order who shall neglect or refuse to apply for such authorisation. 3. The foregoing regulations are not applicable in any manner to women bound by monastic and religious vows and living as a religious community; nevertheless, every house, community or school now established or that may hereafter be established in this island under the direction of such orders, shall be subject to visitation at all times by a committee of the States duly named for that purpose."

EMIGRATION OF ROMAN CATHOLIC CHILDREN.—Cardinal Manning, who has upwards of 2,000 orphans under his care, is making arrangements with the Canadian bishops to obtain situations for such as are able to fill them in Catholic families, where they would be under the supervision of the clergy. The demand for them is already great, and it is expected a number will shortly leave for their new homes.

THE BRITISH ASSOCIATION.

OUR great scientific Parliament, which is meeting this year at Swansea, was opened on Wednesday evening by an address from Professor RAMSAY, who succeeds Dr. ALLMAN in the presidential chair. As Director-General of the Geological Survey, Professor RAMSAY did well in confining himself to that branch of science in which he is an acknowledged master. Taking for his subject, "The Recurrence of Certain Phenomena in Geological Time," the Professor's main contention was that whatever may have been the state of the world long before geological history began, as now written in the rocks, all known formations are comparatively so recent in geological time that there is no reason to believe that they were produced under physical circumstances differing either in kind or degree from those at present existing. The cataclysms and catastrophes of which the older geologists were so fond find no place in Professor RAMSAY'S account of rock growth. The forces now at work and the processes of which we are at present witnesses are, he holds, amply sufficient, adequate time being given, to produce all the phenomena which are to be observed in the earth's crust. This position was maintained by arguments drawn from almost every field of geological research, and the learned Professor was rewarded by a cordial vote of thanks at the close of his long and elaborate address. On Thursday the Association commenced work in all the sections, except that of Mechanical Science. In the Geological section Dr. A. CLIFTON SORBY discoursed on the comparative structure of artificial slags and erupted rocks, and Mr. DE RANCE read a report in which the purity and permanent character of the water derived from the Permian new and red sandstone and Jurassic formations were described. The Geographical section was presided over by Lieut-General Sir J. H. LEFROY, the Governor-Designate of Tasmania, who gave an account of discoveries and explorations in North and Central America. Some exceedingly interesting letters were read in this section from Mr. JOSEPH THOMSON, of the Royal Geographical Society's East African Expedition. Mr. THOMSON bears high testimony to the fidelity and heroic efforts of the Africans who were with him, and his testimony, as the President remarked, may well lead us to take a more favourable view of the native character. The biologists were addressed by Dr. GUNTHER on "Museums: Their Use and Improvement," and by Mr. F. W. RUDLER, F.G.S., the President of the Anthropological Department, who appropriately dealt with the ethnical characteristics of Welshmen. The inhabitants of the Principality, it seems, are a composite race, being best defined as *Siluro-Cymric*, and it may interest, if not instruct, our Welsh readers to be told that the oldest skulls found in Wales are of the "dolichocephalous" type. In the Economic section, which was presided over by Mr. JAMES HEYWOOD, F.R.S., the report of the committee nominated at Sheffield to consider whether it is important for inspectors of elementary schools to be appointed with reference to their ability for examining in the scientific specific subjects of the Code was presented. The committee, which was re-appointed, advise, among other things, the throwing open of the inspectorship to fully qualified elementary teachers, and are of opinion that a University degree is not a test of the particular qualifications for an examiner. A paper on "Agricultural Statistics and Land Tenure" was also read in this section by Mr. BOTLEY, who argued for such an alteration in the Land Laws as would, by giving larger securities to the occupier, lead to increased investment of capital in the cultivation of the soil. The Presidential address in the Mathematical and Physical section was delivered by Professor W. GRYLL ADAMS, of King's College, who dwelt principally upon the facts to be found in the border land between Chemistry and Physics, the portion referring to the solar spectrum being the most interesting. The attendance at the various sections was somewhat small, that at the Chemical section, which was held in a church, not exceeding half-a-dozen persons besides the committee. The Dowlais Iron and Steel Works were visited during the day by some two hundred of the philosophers, and in the evening a *conversazione* was given by the Mayor of SWANSEA, when about 3,000 were present. Considerable interest attached on Friday to the lecture given by Sir RICHARD TEMPLE in the Geographical Sections on "The High Road from the Indus to Candahar." At the close Sir RICHARD referred to General BURROWS' defeat, remarking that he was not sure we had seen the end of our misfortunes, or got to the bottom of this disastrous conjuncture. Recent explorations in New Britain and New Guinea were also described in this section by Mr. W. POWELL and the Rev. W. G. LAWES. In the department of Anatomy and Physiology Mr. F. M. BALFOUR, F.R.S., showed how Darwinism, which in the main most naturalists, he declared, now accepted, had influenced the progress of biological knowledge. Professor ROLLESTON, in the Anthropological Department, gave an account of the structure of ancient barrows; and Dr. SCHAAFHAUSEN, of Bonn, exhibited the famous Neanderthal skull, which was found in 1857, maintaining that it was not that of an idiot, but that of a man of the lowest development. The necessity for regularly inspecting lightning conductors was discussed in the Mathematical and Physical section; the President of which, Mr. ABERNETHY, F.R.S.E., also gave an account of the past and present condition of the port of Swansea; whilst in the Economic section the German method of teaching the deaf to speak, and the recent revival of trade were under review. In the Geological section Mr. PENGELLY presented the final report of the Kent Cavern Committee, which has been pursuing its labours for sixteen years; and the Chemical section listened to an address from their President on Agricultural Chemistry. The attendance at the various sections was much larger than on the previous day; and in the evening a popular lecture, illustrated by water-colour drawings and diagrams, was delivered by Professor BOYD DAWKINS on "Primeval Man." Only the Mathematical and the Mechanical sections sat on Saturday, for holiday-making was the order of the day. Excursions were made by some to Lundy Island and Ilfracombe; by others to Pembroke Dock, where a luncheon was provided on board the *Great Eastern*; by others to St. David's Cathedral; and by yet others to the Peninsula of Gower, where Mr. VIVIAN, M.P., showed them an interesting barrow in which the remains of 24 persons were discovered. In the evening Mr. SEEBOHM delivered a lecture in the Music Hall, on the efforts made during the last 300 years to discover a north-east passage to India. Monday saw the *savans* at work again. One of the chief features of the day was the account given in the Geographical section by Lieut. IVENS, a Portuguese officer and a colleague of Major SERPA PINTO, of his wanderings in West Central Africa. Mr. LAURENCE OLIPHANT'S paper on "Recent Travels in Trans-Jordanic Palestine," was also listened to with much interest. In the Economic section, the report of the Anthropometric Committee, which is charged with the duty of collecting statistics bearing more especially upon the conditions of health, was presented, and a paper was read by Mr. G. BADEN POWELL, on "Protection in the United States and its Lessons," in which free trade was strongly advocated. Mr. G. W. HASTINGS, M.P., the president of this section, delivered a very able address on the relations of the subjects discussed under the head of Economic Science to the legislation of the country. The geologists aimed some hard blows at Professor PRESTWICK'S theory of a submergence of the south-west of Europe beneath the sea in quite recent geological times, and in all the sections good and solid work was done. Mr. F. GALTON, F.R.S., lectured in the evening on "Mental Imagery." At a general meeting of the Committee Sir JOHN LUBBOCK was unanimously elected President for the jubilee meeting of 1881, which is to be held at York.

On Friday evening last, the Rev. Professor Griffith, of Barnet, read a paper on "Faith, the Life-root of Science." This admirable paper was listened to with breathless silence and attention, and every one who heard it expresses a strong desire to see it in print. It is to be hoped that the learned professor will comply with the wishes of his admiring audience. The Venerable the Archdeacon of Llandaff ably presided on the occasion.

EPITOME OF NEWS.

DOMESTIC.

THE Queen, accompanied by the Princess Beatrice and Prince Leopold, and attended by the members of the Court, arrived at Balmoral on Friday afternoon.

A Cabinet Council was held on Saturday, at which all the Ministers were present with the exception of Mr. Gladstone.

The post of Under-Secretary for India, which the Marquis of Lansdowne resigned, has at length been filled up. Continued illness having prevented the Earl of Rosebery from taking it, it has been offered to, and accepted by, Viscount Enfield.

It is reported that Sir Bartle Frere is to have the Cross of St. Michael and St. George as a reward for his services at the Cape, which seems rather at variance with the circumstances under which the distinguished Jingo returns home. The *Echo* hardly expected that a Liberal Government would imitate the Tory policy of rewarding those who make wars (*pace* Earls Beaconsfield and Lytton), rather than those who have to fight in them.

It is said that Colonel Gordon is about to return to England from China. Whether he has resigned or is only on a mission is not known.

Soon after the death of Baron Lionel de Rothschild, it was contemplated to establish a memorial in his honour, but the movement has not been persevered in, and the *Citizen* has the authority of Sir David Salomons, the treasurer of the fund, for saying that, by request, the donations have been withdrawn.

The Berwick Conservatives have abandoned their intention of endeavouring to get a petition against the return of Sir D. C. Marjoribanks.

Hospital Saturday has been fixed for the 4th of September. Over 200 ladies have already volunteered their services to preside at tables in various parts of the metropolis, and it is hoped that at least 300 stations will be occupied.

According to the official returns, the quantity of wheat sold during the past week was 12,229 quarters, at an average price of 44s. 1d. Last year the corresponding figures were 17,759 quarters at 48s. 1d.

The amount spent on behalf of Sir George Elliot in his unsuccessful attempt to retain possession of his seat in North Durham at the general election was £12,727. It appears that the total amount spent in the contests for North and South Durham—four seats only—was £45,000. The four successful Liberals spent £5,630 each on an average, and the two defeated Conservatives spent £11,695 each on an average. The figures are so instructive as to need no comment.

It appears from the votes of the House of Commons that the number of the divisions on Thursday night and Friday morning on alternate motions to report progress, and that the chairman leave the chair was nine. The largest number who voted for any of these motions was twenty-nine and the smallest ten, the number of the majority varied from 142 to 76. The twenty-nine members who formed the minority on the first division were—Messrs. Barry, Biggar, Byrne, Commins, Corbet, Dillon, Finigan, Foley, Gray, Leamy, Macfarlane, M'Carthy, P. Martin, Marum, Metge, Molloy, Nolan, A. O'Connor, T. P. O'Connor, The O'Donoghue, The O'Gorman Mahon, O'Kelly, O'Shaughnessy, Parnell, O'Connor Power, Redmond, Sexton, A. M. Sullivan, T. D. Sullivan. Tellers—Mr. Callan, Mr. Richard Power.

The second eighty ton gun, or "Woolwich Infant," was on Saturday successfully hoisted into the starboard turret of the *Inflexible*, in Portsmouth Dockyard, by means of shears which had been tested up to 120 tons. Only twenty minutes elapsed from the time of the gun being slung until it was got into position.

At the end of the autumn a meeting of the Conservative party will be held in the metropolis, for the purpose of advising the various Conservative Associations throughout the country in affiliation with the London Central Associations as to the propriety of holding meetings during the winter months, with the view of ascertaining the opinions of the constituencies upon current political topics. It is stated that amongst those who have promised to take part in the proceedings are Lord Beaconsfield, Lord Salisbury, Sir Stafford Northcote, Sir Richard Cross, Sir John Holker, and Lord George Hamilton. The meeting is expected to be held during the last week in October.

There is at present said to be living in Northampton a venerable lady centenarian. The date of her birth in 1780 has, it seems, been verified; and even at her very advanced period of life the hale old woman can still make very excellent lace, seven yards of which were recently sold for ten shillings.

The sittings of the Social Science Congress will open at Edinburgh on October 6, on the evening of which day Lord Reay, the President, will deliver the customary address in the Free Church General Assembly Hall.

A meeting organised by the Irish Land League was held on Sunday on a farm near Clonakilty, from which one John McCarthy has been evicted for nonpayment of rent. The object was to deter others from taking the farm. Four thousand persons assembled. There were deputations from the Land League of Dublin and Cork. The Government reporters took notes of the speeches. The usual resolutions were passed, and branches of the Land League organised. But, on the whole, the movement is a failure.

A singular race took place at the recent annual regatta in Shetland. Shetland women are noted for their ability in managing a boat, and Sheriff and Admiral Thomas, who was in Lerwick at the time, offered to act as coxswain to three strapping Shetland damsels in a contest against a crew of men from the revenue cutter *Eagle*. The match was keenly contested, but ultimately was easily won by the Shetland damsels by over four minutes on a half-mile course. The Shetlanders, who used two oars each, pulled very gracefully.

The Tonic Sol-Fa Association gave its annual choral concert at the Crystal Palace on Saturday. The choir numbered about 3,000 singers, and the programme comprised hymns, anthems, part-songs, and selections from Handel, Mendelssohn, and Donizetti, with one or two comic pieces. Mr. Proudman was the conductor.

At Stockport on Saturday the Australian cricket eleven were defeated for the second time this season by a local eighteen. The score was, Australians, first innings, 70 runs; second innings, 118. The Eighteen, first innings, 132; second, 156. The Eighteen thus won by 100 runs.

The National Welsh Eisteddfod was opened at Carnarvon on Wednesday by Sir Watkin W. Wynn, M.P. There was a good attendance from all parts of the principality. The president referred to the absence of crime in Wales, attributing it to meetings like the present gathering, which encouraged a love for music and literature, improved the moral tone of the people, and provided profitable amusement for their leisure time. On Tuesday Mayor Cornwallis West presided. He quoted Mr. Gladstone's approval of Eisteddfodau, uttered at the time when he presided at the Mold Eisteddfod; and amidst loud cheers said that every Welshman, regardless of political opinion, rejoiced to see that statesman now recovered from a bed of sickness. The chief literary honour, a prize of thirty guineas, for an English essay on the lead mines of Denbighshire and Flintshire, was awarded to Mr. D. C. Davies, Oswestry; the Rev. Richard Roberts taking the chief prize for poetry. There were also competitions by the brass bands belonging to the quarrying districts. The chief prize for choirs was withheld, owing to the want of merit. On Friday Sir Llewellyn Turner presided in the absence of Mr. Puleston, M.P. He contrasted the condition of Wales with that of Ireland, and expressed the hope that a better state of affairs would soon prevail on the sister isle. He regretted the falling off in Welsh instrumental music, and urged that greater attention should be paid by the promoters of the Eisteddfod to the encouragement of the subjects discussed at the meeting of the British Association. The National Eisteddfod of 1881 was announced to be held at Merthyr Tydvil. Madame Patey and Signor Foli were the principal vocalists.

FOREIGN.

There is decidedly a difference of a serious character between M. de Freycinet and M. Gambetta and the other leaders of the Republican majority. It springs from an allusion to the adjournment of the application of the decrees against non-authorised religious congregations which was made by M. de Freycinet in his speech at Montauban. The Monarchical press seized upon this statement, and made out that the Ministry was throwing up its anti-Clerical policy. The articles in the newspapers inspired by M. Gambetta give warning in guarded language to M. de Freycinet against desisting from the execution of the decrees.

It is stated that M. Turquet, the Under-Secretary for Fine Arts, will, as soon as the French Chambers resume business, bring in a bill for the sale of a portion of the Crown diamonds. The jewels it is proposed to dispose of are those which possess no artistic merit, and their value is estimated at about £300,000. The Government proposes to convert the proceeds of the sale into a kind of fine arts fund, destined for the purchase of works of art considered worthy of having a place in the national collection.

Since the beginning of the year there have been no fewer than 140 duels in France.

Prince Napoleon, accompanied by his two sons, arrived on Friday at Turin. He was received at the station by the Princess Clothilde and the Princess Marie. The Prince, after having spent a few days at Moncalieri with his wife and daughter, will go to Monza to present his sons to the Royal family of Italy.

Germany, it is said, has definitively abandoned "the acquisition and colonisation of the Samoan Islands."

Prince Bismarck returned to Berlin on Thursday night. The official gazette of Monday night announces that Herr Hoffmann, the Minister of State and of Commerce, has been placed temporally on the retired list, and the direction of the Prussian Ministry of Commerce is provisionally intrusted to Prince Bismarck.

The Berlin correspondent of the *Times* states that in consequence of the almost utter failure of the harvest in some parts of Prussia, murmurs are already being heard against Prince Bismarck's protectionist law, and it is expected that Parliament next session will be flooded with petitions for the repeal of the obnoxious corn duties.

The *Osservatore Romano* announces that Cardinal Nina is much better, and that he will soon resume his official duties.

The Czar, accompanied by General Loris Melikoff, has gone to Livadia.

It seems that the Russian Expedition under General Skobeleff is in anything but a satisfactory position. The Tekke-Turkomans are a very hard nut to crack indeed. The advanced column of the Central Asian Expedition has had to retire to its base. In the euphemistical language of the *Golos*, this is merely a temporary retirement to enable it to strike out with more force. The fact shows, however, that something is decidedly wrong; and this is borne out by the rumour that General Skobeleff has been summoned to St. Petersburg.

The suspension in the rise of the Nile causes some little anxiety. The cotton crops are considered to be safe, but more water is required for cereal sowing in Upper Egypt.

Accidents have been unusually numerous in Switzerland this autumn. Another fatal boat accident happened last week on the Lake of Tnun. On Thursday afternoon Fräulein Voigt, a lady from Rotterdam, Professor Adolf Held, of Berlin (a well-known German political economist), Herr Dustmann, of Vienna, and Fräulein Schmidlin, daughter of the manager of the Hôtel Bellevue at Thun, went out for a sail, unaccompanied by a boatman. As they neared Schadau, where the Aar flows from the lake, the boat was caught in a current and capsized. Herr Dustmann and Fräulein Schmidlin were with great difficulty rescued, but the others were drowned, and the bodies have not yet been recovered. Frau Held, who was walking on the bank of the lake at the time, witnessed her husband's death. It is also announced that Mr. Ellis Marshall, an Englishman, has broken both legs in attempting the ascent of the peak of Sancy, in the Puy-de-Dôme.

KING'S WEIGH HOUSE CHAPEL.

On Sunday next the King's Weigh House Chapel, which has recently been closed for cleaning and repairs, will be reopened, and the Rev. Alexander Sandison will resume the pastoral duties upon which he entered in July last. Many will sympathise with the church and congregation which, with gladness of heart, will gather to worship in their time-honoured sanctuary with a settled pastor, and, doubtless, many kindly wishes and prayers will be offered for the young minister thus entering upon the solemn duties of the pastorate.

It is but nine years since the Rev. Thomas Binney finally relinquished public duties and resigned his pulpit in favour of the Rev. William Braden, whose successful ministry he was permitted to watch for some time, and few rejoiced more sincerely than he in the advance and progress of the church under the ministry of his successor, who won the hearts of his people during more than seven years of earnest and fruitful work. The over-strain of a feeble constitution, in labours, which included much beyond direct pastoral duty brought to an abrupt termination a life valuable to the church both for that which it had achieved, and for its further promise of service. During the two years that have passed since the pulpit was thus left vacant, ministers in the Congregational and other denominations have generously rendered service to the church, which will always be gratefully remembered, and the presence of the Great Head of the Church has been happily recognised.

It is noteworthy that the Rev. A. Sandison, who, after a most successful college career at Cheshunt, has received a cordial and unanimous welcome from the Weigh House Church, forms the third link of association between this church and the Countess of Huntingdon's College, the Rev. John Clayton, the Rev. William Braden, and the present minister, having all received collegiate training in this Connexion, the two latter under the inspiring and helpful teaching of Dr. Reynolds. In the clean and newly-decorated chapel, now ready for public worship, Mr. Sandison will resume his work with the earnest prayers of his people for blessing on his efforts, and with a band of devoted and well-trained workers at his side who, recognising that in the heart of the City of London there is as great need as in former days of service and work, earnestly hope that he may long be spared to minister to the Weigh House fellowship, and maintain its essential position as a City Church.

THE REV. H. S. BROWN'S RESIGNATION.

The resignation of the Rev. Hugh Stowell Brown, was formally tendered to his church at a meeting on Monday evening last. Mr. Brown stated that amongst the reasons which had led to his decision was his opinion that the work of the pastorate could be more efficiently conducted by a younger man. The preparation for his pulpit work did not become easier to him, and though he had the practice of thirty-five years, he found it still very laborious, at least, his mode of preparation, and he could not alter it now. He wished to be free from his present care and responsibility, so that he might be helpful to others besides his own church. It was not his intention to leave Myrtle-street Church, but he hoped to remain in the town all his days. If a successor could not be found he would continue his ministry until the end of March, and he was willing, if desired, to take the morning service until the close of 1881.

The step taken by Mr. Brown has occasioned the deepest regret amongst his church and congregation. At no time of his ministry has his preaching been more powerful, more interesting, or more earnest than of late, and it will be readily imagined that, in acceding to his wish, the resolution passed by the meeting expressed the deep sorrow at the severance that was about to take place, warm attachment to him personally, and grateful recognition of his labours. Mr. Edward Mounsey, whose diaconate has been contemporaneous with the period of Mr. Brown's ministry, was under much emotion whilst proposing the resolution. The Baptist churches in the Liverpool district will now be more than ever in need of good pastors. The new chapel in Prince's-road is rapidly approaching completion, and able ministers will be wanted for both that and Myrtle-street. Pembroke Chapel, so long the scene of the Rev. C. M. Birrell's ministerial labours, is without a settled pastor. The congregation at Birkenhead Chapel have not yet appointed a successor to the Rev. W. H. King; and the enforced removal, on account of health, of the Rev. J. Nuttall to South Africa, leaves the pulpit of the chapel at Southport vacant. Five of the principal chapels in the district are thus needing efficient ministers, and it would appear as if the ministry was not being recruited in a corresponding ratio with the churches.

The death is announced at Subathu of Dr. John Newton, a well-known Medical Missionary of Upper India. A correspondent of the *Pioneer* says the funeral was numerously attended by Europeans and natives. Soldiers, who loved and respected him, carried the coffin from the house to the grave in the old cemetery, where his mother and a young child lie side by side, and where there was happily room for another grave, though the cemetery has long been closed for funerals. The Rev. John Newton, the aged father of the deceased, who has been nearly fifty years a missionary in India, read a part of the lesson used by the Church of England, and added some words of his own to those of St. Paul, concluding with an extempore address. A hymn was sung by the soldiers present from Moody and Sankey's collection, No. 104, "Home at last, thy labour done."—*Times of India.*

The Queen has conferred the honour of knighthood on Mr. Rupert Kettle, in consideration of his services in connection with the establishment of boards of arbitration between employers and employed; and on Dr. Edward B. Sinclair, in recognition of the public service he has rendered by training soldiers' wives as nurses.

News of the Free Churches.

CONGREGATIONAL.

— Rev. C. Sales, of Itchen, Hants, has accepted the pastorate of the church at Erith, Kent.

— Mr. W. J. Loxton, late senior student of Airedale College, has accepted the pastorate of the church at Brigg, Lincolnshire.

— Rev. J. M. H. Valentine has resigned the pastorate of Trinity Church, Peterborough, and preached his farewell sermons on Sunday last.

— Rev. Enoch Pond, D.D., of Bangor, Maine, United States, now in his ninetieth year, has just completed a book entitled "Sketches of the Theological History of New England."

— The members of the church and congregation at Sandwich, Kent, have presented their pastor, the Rev. Thos. E. Cushing, with the sum of £30, and undertaken to supply the pulpit for a month, that he may take rest and change necessitated by recent illness.

— The anniversary sermons of the Sunday-schools connected with Carlton Colville, near Lowestoft, were preached on Sunday last—in the afternoon by the Rev. W. Scott, of Tacket-street Church, Ipswich; and in the evening by the Rev. T. W. Rous, of Lowestoft.

— The Revs. Arthur Samuel Huckett (late of New College), James Taylor (late of Lancaster College), and J. Shaw, missionaries to Madagascar, sailed from London in the *Balmoral Castle*, with their wives, on Tuesday morning, August 31, bound for Mauritius, *vid* the Cape.

— Rev. E. Balley, on retiring from the pastorate of Staplehurst Church, of which he has been the minister for twenty-five years, was presented with a purse containing £22 16s., subscribed by the members of the church and congregation. Mr. Balley is about to remove to Tunbridge Wells.

— Rev. J. L. Green, of the London Missionary Society, writing from Tahiti, says:—"The restrictions which have contracted our labours and those of our predecessors ever since the establishment of the Protectorate here, are now nearly all removed, and I have virtually nearly 3,000 of the natives of Tahiti placed under my direction, in an ecclesiastical point of view."

— The opening services of Gilbert Tabernacle, Little London, Waldron, were continued on Sunday, August 22, when two sermons were preached by Rev. S. H. Carter, and on Sunday last, two sermons being preached by Rev. A. Barwick. This building, erected through the exertions of the Rev. J. Lemm, pastor of Heathfield Independent Chapel, is a neat and substantial edifice, reflecting credit on all concerned.

— A meeting to welcome home the Rev. W. W. and Mrs. Sherren, after their wedding trip, was held on Friday evening, August 20, at Tonbridge schoolroom, which was decorated for the occasion with flowers, &c. The chair was taken by Mr. Theobald, who, in the name of the church and congregation, presented to the pastor and his wife a handsome writing-table as an expression of their love, esteem, and best wishes.

— "Rev. Joseph Parker, D.D., of the City Temple London, and his wife, have," says the Boston *Congregationalist*, "just paid a flying visit to this country arriving in New York, Aug. 6. They spent the Sabbath following at Ocean Grove, took a day up the Hudson, and another at Manhattan Beach, and were to have sailed August 14 for Liverpool. He visited the United States seven years ago, preaching in several of our pulpits."

— The first anniversary of the pastorate of the Rev. Jason C. Tonkyns was held on Thursday at Anvil-street Chapel, Bristol. The report of the church, read by Mr. Alfred Smith, was most encouraging; 48 had been admitted to church fellowship, besides 30 candidates still in the pastor's preparatory classes. The Revs. Urijah R. Thomas and F. W. Brown, Messrs. E. Prosser, T. Usher, and O. Butler, took part in the service.

— Rev. Thomas Davies has been compelled, by repeated failures of health, to retire from the pastorate at Duckworth-street Chapel, Darwen, which he has held for more than twenty years. On the evening of the 26th of August a farewell meeting was held. Tea was served in the schoolroom to about 500 persons, after which a much larger number assembled in the chapel, Joseph Eccles, Esq., in the chair. After speeches expressing high regard for Mr. Davies and regret at his departure, he was presented—(1) with an address, in which his life and labours were referred to in laudatory terms, and it was acknowledged "with gratitude to God, who had so blessed his labours that the result had been peace, progress, and unbroken harmony in the relations of pastor and people;" (2) a handsome album, containing portraits of 350 members of the church and congregation; (3) a cheque for £200, to be expended by Mr. Davies in the purchase of such articles as might be agreeable to him. On the following evening a meeting of the Young Men's Class was held, at which Mr. Davies was presented with an address, and an album containing portraits of 90 members of the class. Similar presentations from their respective classes have been made to Mrs. and Miss Davies. Deep and general regret among his own people and in the town is expressed at Mr. Davies' removal.

— Rev. W. Crosbie preached his inaugural sermons at Clifton-road Church, Brighton, on Sunday. The *Sussex Daily News* says:—"The new pastor had every reason to be encouraged by his reception. The spacious and handsome church was thronged at both services by attentive listeners. At the morning service the rev. gentleman, who seemed to be much impressed with the solemnity of the position, made a few introductory remarks before the sermon. His first meeting with his friends in Derby, he said, was a meeting for prayer, and it was the largest congregational prayer-meeting he had ever seen. They parted at the throne of grace. The meeting and the parting took place the other day as he passed through Derby on his way from Scotland to Brighton; and this day (Sunday) many friends in Derby and many friends in various parts of the country were making the beginning of his ministry at Brighton the subject of special prayer. It was natural, therefore, that he would wish to speak to them that morning on prayer. His ministry in Derby and his ministry in Brighton he desired to join together with the golden link of prayer, because prayer was their acknowledgment of dependence upon God. It may be confidently anticipated that Mr. Crosbie will take a conspicuous position in the Brighton pulpit." The annual early morning prayer-meeting was held on Monday morning at seven o'clock, followed on Monday evening by a congregational meeting for mutual recognition and kindly intercourse between pastor and people.

— Services connected with the opening of Great King-street Independent Church, Dunedin, New Zealand, were held from Saturday, June 12th, to Thursday, June 24th—a ten days' mission being followed by an adults' tea on June 23rd, when about 320 attended, and a children's tea on the 24th, when about 530 young folks were regaled. The church is situated immediately opposite the museum, and in the midst of a large and increasing population. The architecture is Grecian Doric; the exterior dimensions are 77 ft. by 46 ft. The front portion of the building is occupied with two floors; the upper floor is divided into eight class-rooms. On the ground floor there is a spacious entrance hall having on the left a prayer hall to accommodate 70 persons, and on the right a cloak-room with lavatory, a vestry, and a staircase leading to the upper floor. At the end of the entrance hall two curved passages lead to the two aisles of the auditorium, which occupies the rear of the building, in which accommodation is provided for 400 worshippers. The rostrum is between the entrances of the two aisles and at the near end from the street. The back wall only will need to be removed to extend the auditorium, erect galleries, and accommodate 800 persons. The building, which is of wood upon stone foundations and bearing walls, is well finished, presents a very chaste appearance, and is found to admirably answer the purposes of its construction. It has cost about £1,600, of which £530 had been contributed at the date of opening, and the rest advanced free of interest by Mr. Benjamin Short, one of the members, and principal promoter of the infant church. There will be no seat rents nor allotment of sittings, but the church is to be equally free and open to all comers. Funds are to be provided by the systematic weekly contributions of the members and the free offerings of the people. The Rev. E. Walker, at present recruiting at Queenstown, Otago, and upon whose plan the church was constructed, has been offered the pastorate, but, though stronger, he is not sufficiently recovered to accept work immediately. The Sunday-school which was commenced in the Board school building close by on February 22nd had enrolled 300 scholars in the four months, and much spiritual fruit has cheered the teachers. The promoters are a very small band of earnest workers who have been doing to the very utmost of their ability. Any help that may be sent them will be gladly received on their behalf by their treasurer, Mr. S. H. Lewis, Queen-street, Dunedin, N.Z.

BAPTIST.

— Chilwell College is to be re-opened on the 14th inst.

— During the present month thirty-six persons have been baptized at Borough-road Chapel, Southwark.

— The Rev. G. Hirst, of Rawdon College, has accepted a call to the pastorate of the church at King's Sutton.

— The chapel at Balham, under the pastorate of the Rev. B. C. Etheridge, has just been reopened, after renovation.

— The Rev. J. and Mrs. Wall, of Rome, are now on a visit to this country, and will prolong their stay over the Autumnal Meetings.

— Mr. Spurgeon's 1,500th sermon has just been translated into Japanese, and published in that language by the Religious Tract Society.

— A church was on Thursday last week formally inaugurated at Redbrook, the Rev. F. Williams, of Coleford, presided at the public proceedings.

— From a discovery made last week in excavations upon the site of old Cannon-street Chapel, Birmingham, it is evident that a burial-ground existed upon the spot prior to the erection of the edifice just removed.

— Memorial stones of a new chapel have just been laid by Mr. C. Roberts and the Rev. T. Barrass, at Stanground. Mr. S. C. Colman presided at a subsequent public meeting, when £21 were contributed towards the Building Fund.

— Mr. James Young, student of the Pastor's College, has accepted the pastorate of the church at Ilford, and will remain in the institution until his term of study is completed. The Rev. H. W. Childs has removed from Camberwell to Sudbury, Suffolk.

— The Rev. Thomas Williams (Asaph Glan Ebwy), who is popular in South Wales, has just been ordained to the Baptist ministry. The services were held last week at South Stockton, when the Revs. T. Morgan, of Dowlais, and L. Williams (Congregationalist), of Stockton, preached.

— A special collection was made on Saturday throughout all the factories and workshops of Birmingham towards the fund required for the erection of a memorial statue to the late Mr. J. S. Wright, M.P., in addition to the proposed establishment of scholarships by endowment.

— The annual report of the Missionary Society will be issued in the course of a few days. It will set forth amongst other facts that by death the society has lost during the year subscribers representing £300 annually. An appeal will be made for at least an additional £5,000, in regular annual contributions, towards the expenses of the work.

— After being closed during a period of three months for restoration and improvements, the church at Baxter Gate, Loughborough, has just been reopened, sermons on the occasion being preached by the Rev. J. Clifford, M.A., of London. The outlay has been close upon £1,000, and the collections at the various services amounted to £120.

— A correspondent of a Baptist newspaper published in the Southern States of America has reason to protest against bringing dogs to church. "Last Sunday," says he, "just as our pastor was about to administer the Communion, a dog slipped up slyly, laid hold of the loaf of bread and left with it. The meeting before that, we had a dog-fight right in the midst of the sermon."

— Induction services connected with the settlement of the Rev. W. Sidey as pastor of the church at Cupar, Fife, were held last week. The Rev. Dr. Landels, of London, a former pastor, preached on Sunday to large congregations. On the Monday following a public *soiree* was held, when addresses were delivered by the pastor, who presided, Revs. Dr. Landels, J. Urquhart, and others.

— According to the General Baptist New Year Book it appears that the Midland Conference lost 183 members last year, and gains 374 this. The Lancashire and Yorkshire gains 13; the Eastern Conference reports 67 members less than last year; and though it has 31 churches, yet it returns a total of 30 members less than the Southern, which has only 19 churches. The Southern Conference returns a gain of 96, Warwickshire 58, Cheshire 12.

— Owing to failing health the Rev. W. Lees, of Walsall, has found it necessary to relinquish for a time his ministerial and other duties. A few friends, through the Revs. J. Henshaw and A. Hampden Lee, have presented Mr. Lees with a douceur of over £60. The *Walsall Observer* remarks that for over twenty years Mr. Lees has worked in that town, and by his genial and upright character has gained the respect of all. He has just left Liverpool for a three months' visit to America.

— The arrangements for the autumnal missionary gatherings next month are so far complete. Mr. Joseph Tritton, the society's treasurer, is to preside at the valedictory service at the Metropolitan Tabernacle, in which Mr. Spurgeon and Rev. Dr. Culross are to take part. Mr. Thomas Coats, of Paisley, will preside at the Conference on the day following, when Mr. H. M. Bompas, Q.C., and Rev. Dr. Landels, will submit papers upon subjects we have already announced. The speakers at the Exeter Hall evening meeting—under the presidency of Mr. J. Barran, M.P. for Leeds—will be the Rev. Richard Glover (of Bristol), E. E. Jenkins, M.A. (President of the Wesleyan Conference, and formerly a missionary in India and Ceylon), Rev. J. Wall (of Rome), and Rev. J. R. Wood (of Upper Holloway).

PRESBYTERIAN.

— Divine service was conducted at Balmoral Castle on Sunday by the Rev. A. Campbell, minister of Crathie parish church, in the presence of the Queen, Prince Leopold, Princess Beatrice, and the Royal Household.

— Rev. Dr. McLeod, of Birkenhead, is one of the delegates of the Presbyterian Council, and his pulpit on Sunday last was occupied morning and evening by the Rev. Dr. W. M. Taylor, of New York.

— The Free Church Sustentation Fund receipts for the first quarter of the financial year amount to £37,780, showing an increase of £3,694 when compared with the corresponding period of 1879.

— Rev. H. L. Mackenzie and Mrs. Mackenzie leave this week for America, and the Presbyterian Council *en route* to China. The English Presbyterian *Messenger*, alluding to Mr. Mackenzie's departure, mentions that he first went out to China in 1860, and is now entering upon a third term of mission service.—Rev. William Campbell and Mrs. Campbell leave Southampton direct for China on the 15th inst. Mr. Campbell, who went out first in 1871, returns to Formosa for a second period of service, while Mrs. Campbell joins the band of labourers in Formosa for the first time.—Rev. Robert Gordon and Mrs. Gordon will leave Southampton for Amoy on the 6th of October.—In addition to the brethren and sisters above-mentioned who are returning to China, the English Church is sending out four new labourers—viz., the Rev. James Watson and Dr. Grant, to Amoy; Rev. William Thow, to Formosa; and, as the representative of the Women's Missionary Association, Miss Elizabeth Murray, of Edinburgh, to join Mrs. Ritchie in Formosa.

— The deaths are announced of—Rev. R. O. Bromfield, parish minister of Sprouston, a well-known pomologist; Rev. R. Paterson, formerly United Presbyterian minister of Midmar, aged 81; Rev. George Samuel, minister of the English church at Swalwell, near Newcastle.

— Rev. W. S. Spence has been ordained at Embleton; Rev. R. Macnair has been inducted at Alnwick, Northumberland; Rev. Joseph Low, of Lasswade, has been appointed assistant to the Rev. John Milne, Greenside Church, Edinburgh.

— The Thirteenth Scotch National Sunday-school Convention, was held in Inverness, on Thursday, a variety of meetings engaging the attention of delegates. The Earl of Aberdeen presided at the largest of these, at which addresses on Sunday-school work were delivered by several clergyman and laymen. Among the visitors from England were the Rev. Dr. Sinclair Paterson, of London; the Rev. H. T. Howat, of Liverpool; and Mr. Hugh M. Matheson, of London.

— The Young Men's Society in connection with Regent-square Church has been in existence for forty years, and is still being carried on with undiminished vigour. Judging from its programme just issued, the session which begins on Monday evening next promises to be a profitable and interesting one. Amongst the political questions to be discussed are "The Redistribution of Seats," "Prospective Temperance Legislation," "The House of Lords and the Liberal Government," "The Land Question," and "Modern Greece: its Progress and Prospects." The other subjects set down for consideration are social, literary, and semi-theological. Professor Leone Levi is announced to lecture on "Ireland," where, we believe, he is at present on a visit. The shrewd professor's views on the social, economical, and political condition of the Sister Isle are certain to be well worth listening to, and to find a wider audience than can be furnished even by this spirited society.

— Mr. Thomas Biggart, of Brailand Hill, widely known through his large gifts to the United Presbyterian Church, and his aid in many other schemes not of a sectarian character, died on Monday, at his residence, Kirkland House, Dalry, Ayrshire, in the 71st year of his age. Mr. Biggart's benefactions to the United Presbyterian Church, of which he was an elder, amounted in all to upwards of £20,000. He also assisted other Churches, and that to a large extent. Amongst the most prominent of his numerous benevolent acts was the gift of £6,000 to Glasgow University for bursaries for all students; the gift of £5,000 for students attending the United Presbyterian Theological Hall; and the purchase of the late Dr. Eadie's library for the use of the new Synod buildings in Edinburgh.

WESLEYAN.

— The pupils of the Kingswood and Woodhouse-grove Schools have again done remarkably well in the Oxford Local Examinations, passing a much larger number of scholars than any other institution.

— Many of the ministers who are changing circuits this year are taking with them pleasing tokens of regard from the people among whom they have been labouring during the past few years.

— The Rev. J. Perrett and Mrs. Perrett, on leaving Kingston-on-Thames for Eastbourne, have been presented with several testimonials, including a purse of gold and several valuable books.

— At Upper Tooting, the Rev. W. H. Clogg, who is completing his third year in the Wandsworth Circuit, has been presented with a purse of £20, in acknowledgment of his faithful and successful labours.

— The Rev. B. Browne and Mrs. Browne, on leaving Tunbridge Wells, have been presented, at a meeting held under the presidency of Mr. Haughton, with a purse of money and a copy of "The Speaker's Commentary."

— The Rev. W. D. Williams has been presented, at Hailsham, with a purse of £28 10s., in recognition of his services in the Eastbourne Circuit.

— At Trinity Chapel, Walsall, a meeting was held last week, after which the Rev. Joseph Workman, who is leaving the circuit, was presented with an illuminated address, and a copy of "The Speaker's Commentary," in recognition of his valued and successful labours.

— At Misterton, Gainsborough, a meeting was recently held, at which it was reported that the entire cost of the new chapel had been £1,448, and that only £200 remained to be raised in order to meet the conditions laid down by the Chapel Committee. A presentation was made to the Rev. H. J. Quilter, who has successfully worked in the circuit during the past three years.

— The Rev. G. Swidenbank has been presented with testimonials by friends at Ashbourne, where he has been for three years stationed.

— At Ipswich the Rev. T. Sanderson has been presented with a purse of gold and an address recognising his valuable labours in the circuit during the three years' term now closing.

— Mrs. Wall, wife of the Rev. W. H. Wall, has been presented at Grimsbury, near Banbury, with a testimonial, in acknowledgment of her services in connection with the Ladies' Sewing Meeting and other works.

— The chapel at North Cadbury, Castle Cary, has been renovated and improved, and successful reopening services have been held.

— The new schools at East Dereham have been opened, and the chapel is being rapidly completed. Mr. J. Dyson, J.P., presided at a meeting held after the laying of the top-stones of the chapel, in which work he had been assisted by Mr. T. W. Pocock and Mr. John Coy.

— Wesley Chapel, Oldbury, has been renovated and much improved, at a cost of £360. The Rev. John Harding and the Rev. W. L. Watkinson preached on the occasion of the reopening, and the collections realised £210 17s.

— A new Service of Song, entitled "John Wesley," has been prepared by the Rev. H. W. Holland, who gave the connective readings on the occasion of the piece being rendered for the first time at George-yard Chapel, Hull, last week.

— At Middle Lock, Spon-lane, on Sunday afternoon last, Mr. John Skidmore conducted the closing service of his twentieth series of open-air gatherings. It is estimated that 15,000 persons were present, including visitors from Birmingham and many other towns.

— At St. John's, Devonport, a new chapel is being erected on a site given by Mr. N. Parson, of Tregantle. The memorial-stones were laid by Mr. J. C. Graves (Mayor of Devonport), Messrs. G. T. Rolston and N. Parson, Mrs. Lang and Miss Leek (who has rendered valuable aid in securing the requisite funds). The cost will be about £320.

— At Pentewan, in the St. Austell Circuit, the memorial-stones of a new chapel have been laid by Mrs. M. Kellow, Mrs. J. Kellow, and Mrs. W. Rosevear. The chapel will accommodate nearly 200 worshippers, and will cost, with schoolroom, about £310, a large portion of which amount has been secured.

THE FUTURE OF IRELAND.—Mr. J. A. Froude considers, in the *Nineteenth Century*, the history of the connection between England and Ireland. He condemns the recent Liberal legislation, actual and attempted. His idea as to the true remedy for Irish grievances is indicated in the following passage—which may, however, be thought to point at an alternative conclusion. "From the ruined fields and wasted potato gardens, from a million miserable cabins where human beings have lived under our charge for twenty generations more like wolves than men, the silent cry appeals to us—Take charge of us, rule us, guide us, help us out of our wretchedness; and the remedy, it seems, which we are to try next, is to be the extension of the borough franchise. The Irish require order and we give them anarchy. They asked a fish and we give them a scorpion. Let no one say that we live in an age of scepticism. The faith of England in the present object of her worship is worthy of all admiration; but if we offer sacrifices to liberty, we should offer them at the expense of ourselves, not of others. It was England which introduced landowning and landlords into Ireland as an expedient for ruling it. If we choose now to remove the landlords or divide their property with their tenants, we must do it from our own resources; we have no right to make the landlords pay for the vagaries of our own idolatries. But liberty, as now understood, is a local divinity, peculiar to the modern English and Americans, and will never save Ireland. Protestant ascendency is gone. But what Protestant ascendency really meant must be realised in some new shape, or there is no hope."

BIRTHS.

ALDOUS.—August 28, at Lambert-road, Brixton-rise, the wife of Frederick Aldous, of a son.

BAGOT.—August 27, at Stanton Lacy, Shropshire, the wife of the Rev. Lewis R. C. Bagot, of a daughter.

COURTAULD.—August 26, at Bocking-place, Braintree, the wife of Sydney Courtauld, of a son.

CUTHILL.—August 29, at St. Margaret's, West-hill, Sydenham, the wife of Edward Cuthill, of a son.

DEWAR.—August 29, at Gloucester-road, Kew, the wife of William Adams Dewar, of a daughter.

TAYLOR.—August 26, the wife of J. T. Taylor, of the British Museum and West Hampstead, of a daughter.

WILLIAMS.—August 24, the wife of the Rev. J. Williams, the Parsonage, Cam, Gloucestershire, of a son.

MARRIAGES.

EVERITT—TARBUCK.—August 24, at Battersea-park Free Methodist Chapel, London, by Rev. Jas. Whittles, Rev. W. F. Everitt, Free Methodist minister, Chelsea, to Rose Hannah Tarbuck, of Battersea-park.

HARPER—SHAW.—At the Baptist Church, Lancaster, on the 18th August, by Rev. J. Baxandall, John Harper, of Leeds, to Isabella, eldest daughter of Geo. L. Shaw, Lancaster.

TELFORD—RIGG.—August 28, at the Wesleyan Chapel, Westminster, Rev. John Telford, B.A., to Helen S., daughter of Rev. Dr. Rigg, of Westminster.

THORN—TURNER.—August 19, at Palace Gardens New Jerusalem Church, Kensington, by the Rev. Dr. Bayley, Henry James Thorn, late of H.M.'s War Office, to Sarah, eldest daughter of Joseph Turner, of Witnesham.

WHITING—SHAW.—At the Friends' Meeting-house, Leeds, on the 25th August, J. E. Whiting, to Emily, eldest surviving daughter of Thomas Shaw, all of Leeds.

DEATHS.

ALEXANDER.—August 24, at Paris, en route from Switzerland to England, the Rev. George Alexander, D.D., Minister of the East Church, Stirling.

COUSIN.—August 21, drowned, while boating in the River Mersey, George, son of the Rev. W. Cousin, of Melrose N.B., aged 23.

LANDSEER.—August 20, at Folkestone, Jessie Landseer, third daughter of the late John Landseer, A.R.A., and sister of the late Sir Edwin Landseer, R.A.

LANE.—June 10, at Hadspen, Tasmania, Thomas Lane, late of Jersey, aged 74.

LURCOTT.—August 24, at 148, Hemingford-road, Barnsbury, London, Mary, the beloved wife of William Lurcott, aged 58.

MARSH.—August 14, in a sortie from Candahar, Everard Swann Marsh, aged 22, of the 7th Royal Fusiliers, second son of the Rev. W. Marsh, Vicar of Wethersfield, Essex.

METCALFE.—August 27, suddenly, at his residence, 157, Adelaide-road, Charles James Metcalfe, Esq., aged 66. Friends will kindly accept this intimation. Auckland, N.Z., and Sydney papers, please copy.

YOUNG.—August 25, at 2, Victoria-place, Grosvenor, Bath, the Rev. John Young, aged 68 years.

THROAT IRRITATION.—Soreness and dryness, tickling and irritation, inducing cough and affecting the voice. For these symptoms use Epps's Glycerine Jujubes. Glycerine, in these agreeable confections, being in proximity to the glands at the moment they are excited by the act of sucking, becomes actively healing. Sold only in boxes, 7½d. and 1s. 1½d., labelled "James Epps and Co., Homœopathic Chemists, London." A letter received: "Gentlemen,—It may, perhaps, interest you to know that, after an extended trial, I have found your Glycerine Jujubes of considerable benefit (with or without medical treatment) in almost all forms of throat disease. They soften and clear the voice. In no case can they do any harm.—Yours faithfully, GORDON HOLMES, L.R.C.P.E., Senior Physician to the Municipal Throat and Ear Infirmary."

DO YOUR "DYEING" AT HOME.—A sixpenny bottle of Judson's Magenta will dye a table cover or a small curtain completely in ten minutes in a pailful of water. Silk scarfs, veils, braid, ribbons, may be dyed crimson, scarlet, violet, &c., in a basin of water. Judson's Dyes. Sold by chemists everywhere.

THE ADMIRATION OF THE WORLD.—Mrs. S. A. Allen's World's Hair Restorer is perfection for its wonderful life-giving properties to faded or falling hair, and quickly changing grey or white hair to its natural youthful colour and beauty. It is not a dye. It requires only a few applications to restore grey hair to its youthful colour and lustrous beauty, and induce luxuriant growth, and its occasional use is all that is needed to preserve it in its highest perfection and beauty. Dandruff is quickly and permanently removed. Sold by all Chemists and Perfumers.

HOLLOWAY'S OINTMENT AND PILLS.—Notable facts.—Intense heat augments the annoyances of skin disease, encourages the development of febrile disorders, therefore they should, as they can, be removed by these detergent and purifying preparations. In stomach complaints, liver affections, pains and spasms of the bowels, Holloway's ointment well rubbed over the affected part immediately gives the greatest ease, prevents congestion and inflammation, checks the threatening diarrhœa, and averts incipient cholera. The poorer inhabitants of large cities will find these remedies to be their best friend when any pestilence rages, or when, from unknown causes, eruptions, boils, abscesses, or ulcerations point out the presence of taints or impurities within the system, and call to instant and effective curative medicines.

AND SEA SALT. USE BUMSTED'S TABLE SALT, *As Supplied to* HER MAJESTY. *Please Note the Trade Mark*— A KANGAROO.

D. Bumsted & Co., 36, King William St., E.C

DR. NICHOLS'

FOOD OF HEALTH.

Agreeable to the taste.
Healthful to the body
Easy to prepare.
Of Chemists and Grocers. 8d. per lb.

Possessing all the properties of the Finest Arrowroot,

BROWN & POLSON'S CORN FLOUR

Is a world-wide Necessary FOR THE NURSERY, THE SICK-ROOM, AND THE FAMILY TABLE.

PARTNERSHIP.—WANTED, in a first-class retail business, at the West-end, a PARTNER with money, to take the place of a retiring partner. The business has been established upwards of 20 years, and has yielded a profit of more than 20 per cent. on the capital invested.—Apply to Watson, Son, and Room, Solicitors, 12, Bouverie-street, E.C.

IRON CHURCHES, CHAPELS, SCHOOLS, &c., erected, complete, in any part of the country, from 30s. per sitting.—D. CROWE, Iron Church Builder, 233, Stanhope-street, Hampstead-road, London, N.W. Estimates and designs free.

HOOPER'S MARKING INK is the best; does not wash out; gives a jet black impression. It is used in preference to all others by the leading hosiers in London, and by the Government offices. Sold by all chemists, in bottles, 6d., 1s., and 2s. 6d.; and direct from Proprietors, 24, Russell-street, Covent-garden.

FACILITIES for WORSHIP.—IRON CHURCHES ERECTED complete at lowest prices. Own special construction, perfect ventilation, ecclesiastical designs, good fittings, and latest improvements. Designs and estimates, copies of testimonials, &c., free upon application to J. C. HAWES, DERBY HOUSE, WANDSWORTH COMMON, LONDON, S.W. Practical experience from first erections.

ST. LEONARDS, HASTINGS.

BOARD and RESIDENCE, TUDOR HOUSE, 50, WARRIOR-SQUARE. Select Boarding-house, sea view, liberal table, and every home comfort, in one of the best situations in this favourite watering-place.—Principals, Rev. and Mrs. J. R. Jenkins.

"THE AMARANT VELVETEEN" Supersedes all others for durability and silk-like appearance. Is not Spotted by RAIN, nor injured by HEAT. It is of PERFECT MANUFACTURE and PATENTED FINISH. UNFADING in COLOUR, Unequalled in Value, FIRM in PILE. To be had in all Colours and Sizes. Ask for it, and see that the word "AMARANT" is Stamped in GOLD on the FACE SELVAGES. Patterns and Show Cards supplied to the Trade. RAWSON BROTHERS, Sole Agents, 2, Blue Boar-court, Friday-street, LONDON, E.C.

REMOVING or WAREHOUSING FURNITURE, &c. Application should be made to the BEDFORD PANTECHNICON COMPANY (Limited), for their Prospectus. Removals effected by large railway vans. Estimates free. Advances made if required.—Address Manager, 194, Tottenham-court-road, W.C.

PURE INDIA-RUBBER STAMPS.—These stamps give a beautifully clear and sharp impression, and are made for Heading Note Paper, Endorsing Envelopes, Cheques and Postal Cards, Marking Linen, Stamping Crests, Monograms, Trade-Marks, *facsimiles* of Signature, and a variety of other purposes too numerous to mention. Pattern and Price List free for one stamp. N. BERKLEY, 42, Cherry Street, Birmingham.

SPRAGUE'S 7-OCTAVE PIANOFORTES in solid walnut wood, 21 guineas, full rich tone, and warranted to stand in tune in all climates. Others from 30 guineas to 70 guineas. SPRAGUE'S HARMONIUMS, in polished mahogany cases, 6 guineas; the very best at the price. Others from 7 guineas to 55 guineas, suitable for export, home use, schools, and places of worship. AMERICAN ORGANS, with silver vibrators superior to all others for beauty and richness of tone. Manufactured for W. Sprague by Needham, of New York. W. Sprague, 7, Finsbury-pavement, London. Established 1837.

COAL.—COCKERELL'S COALS.—Best Wallsend, 22s. cash; Wallsend—Class B, 21s. cash; Best Inland, 20s. cash; Inland, Class B, 19s. cash; Derby Brights, 19s.; Nuts, 18s.; Best Coke, 13s. Cash on delivery. Central Office: 13, Cornhill, and Brighton.

NOTICE. MESSRS. COOKE BAINES and CO., Surveyors and Valuers, hereby intimate, that the Metropolitan Board of Works having decided to rename the thoroughfare from Moorgate-street to Finsbury-square, their Offices will in future be known as 70, FINSBURY-PAVEMENT E.C.

DOING GOOD. REV. E. J. SILVERTON will send his book, price 6d., free to the readers of this paper, on Affections of the Eye and Diseases of the Ear, showing how immediate relief and ultimate cure may be obtained for both. Mr. Silverton has been enabled for years past to make the hearts of many glad by his method of treatment. The most wonderful results have followed the use of the Remedies, and no one ought to despair until he has perused the pages of this book, of which nearly 200,000 copies have been issued. It contains a sermon read by His Royal Highness the Prince of Wales, and an engraving of Mr. Silverton's beautiful Place of Worship. Address: ALBERT HOUSE, PARK-ST., NOTTINGHAM

WASHING-DAY REFORM.—Banish the antiquated, absurd, and destructive process of rubbing and boiling the clothes, and save several hours of drudgery and fatigue on washing day, by adopting the easy and common-sense plan with HARPER TWELVETREES' VILLA WASHING MACHINE, £2 15s., or with WRINGER and MANGLE combined, £5 5s., which does the fortnight's family wash in four hours, renders boiling unnecessary, and saves five or six hours of copper-firing every washing-day. Carriage paid: free trial; easy payments, or 10 per cent. cash discount.—Harper Twelvetrees, 80, Finsbury-pavement, London, E.C.

MR. G. H. JONES, SURGEON-DENTIST, 57, GREAT RUSSELL ST., LONDON,

Will be glad to forward his Pamphlet on Painless Dentistry, free, enclosed by post, which explains the most unique system of the adjustment of Artificial Teeth without pain, to which the following Testimonials refer. Consultation free 10 to 5.

January, 1877.

My dear Sir,—Allow me to express my sincere thanks for the skill and attention displayed in the construction of my Artificial Teeth, which render my mastication and articulation excellent. I am glad to hear that you have obtained Her Majesty's Royal Letters Patent, to protect what I consider the perfection of Painless Dentistry. In recognition of your valuable services you are at liberty to use my name.

S. G. HUTCHINS,
By appointment Surgeon-Dentist to the Queen.
G. H. Jones, Esq.

Professor GARDENER, late of the Royal Polytechnic Institution, in a certificate to Mr. G. H. Jones, Surgeon-Dentist, of 57, Great Russell-street, London, says:—"I have examined and tested your Painless System of adjusting Artificial Teeth; it is quite perfect, and is the most successful application of scientific laws for securing actual wear and comfort yet introduced."

HYDROPATHY. SMEDLEY'S HYDROPATHIC ESTABLISHMENT, MATLOCK BRIDGE, DERBYSHIRE. Physicians—W. B. HUNTER, M.D., &c., THOS. MACCALL, M.D., &c. Numerous improvements have been made (especially in the bathing department) and additional bedroom accommodation provided. The Turkish Bath is peculiarly adapted for invalids—highly ventilated and ample cubic space. For prospectus apply to the Manager.

DR. ROOKE'S ANTI-LANCET. ALL who wish to preserve health, and thus prolong life, should read Dr. Rooke's "Anti-Lancet," or "Handy Guide to Domestic Medicine," which can be had gratis from any chemist, or post free from Dr. Rooke, Scarborough. Concerning this book the late eminent author Sheridan Knowles observed—"It will be an incalculable boon to every person who can read and think.

CROSBY'S BALSAMIC COUGH ELIXIR IS specially recommended by several eminent physicians, and by Dr. ROOKE, Scarborough, Author of the "Anti-Lancet." It has been used with the most signal success for Asthma, Bronchitis, Consumption, Coughs, Influenza, Consumptive Night Sweats, Spitting of Blood, Shortness of Breath, and all Affections of the Throat and Chest. Sold in bottles at 1s. 9d., 4s. 6d., and 11s. each, by all respectable chemists, and wholesale by JAS. M. CROSBY, Chemist, Scarborough. *.* Invalids should read Crosby's Prize Treatise on "Diseases of the Lungs and Air Vessels," a copy of which can be had GRATIS of all chemists.

DINNEFORD'S MAGNESIA. The Medical Profession for over Forty Years have approved of this pure solution as the best remedy for ACIDITY of the STOMACH, HEARTBURN, HEADACHE, GOUT, and INDIGESTION, and as the safest Aperient for Delicate Constitutions, Ladies, Children, and Infants. DINNEFORD'S MAGNESIA.

"FOR the BLOOD is the LIFE." CLARKE'S WORLD-FAMED BLOOD MIXTURE, the GREAT BLOOD PURIFIER and RESTORER. For cleansing and clearing the blood from all impurities, cannot be too highly recommended. For Scrofula, Scurvy, Skin Diseases, and Sores of all kinds it is a never-failing and permanent cure. It Cures old Sores. Cures Ulcerated Sores on the Neck. Cures Ulcerated Sore Legs. Cures Blackheads, or Pimples on the Face. Cures Scurvy Sores, Cancerous Ulcers. Cures Blood and Skin Diseases. Cures Glandular Swellings. Clears the Blood from all impure Matter. From whatever cause arising. As this mixture is pleasant to the taste, and warranted free from anything injurious to the most delicate constitution of either sex, the Proprietor solicits sufferers to give it a trial to test its value. Thousands of testimonials from all parts. Sold in Bottles 2s. 6d. each, and in Cases containing six times the quantity, 11s. each, sufficient to effect a permanent cure in the great majority of long-standing cases—BY ALL CHEMISTS AND PATENT MEDICINE VENDORS throughout the United Kingdom and the world, or sent to any address on receipt of 30 or 132 stamps by F. J. CLARKE, Chemist, High-street, Lincoln. Wholesale of all the Wholesale Houses

PIANOFORTES, £19 10s. AMERICAN ORGANS, £9 5s. HARMONIUMS, £5 15s. Perfection in Tone and Touch. Elegant Walnut Cases. Every instrument warranted to stand any extreme climate. SHIPPERS AND DEALERS SUPPLIED. Before you decide on purchasing, write for a descriptive Price List and Testimonials to G. LINSTEA (from Brinsmead's), COBDEN PIANOFORTE COMPANY, 18, EVERSHOLT STREET, CAMDEN TOWN, LONDON.

"THREE CASTLES." WILLS' "THREE CASTLES" TOBACCO. "There's no sweeter Tobacco comes from Virginia, and no better brand than the 'THREE CASTLES.'"—*Vide* "The Virginians." Only in Packets and Cigarettes, protected by the Name and Trade Mark. W. D. & H. O. WILLS.

GOLD MEDAL, PARIS EXHIBITION. FRY'S COCOA. Fry's Celebrated Caracas Cocoa, 1s. 4d. per lb.

Colleges and Schools.

MISS PHEBE SMITH, assisted by her eldest niece and professors, continues to receive Young Ladies into her home. The course of study includes the subjects prescribed for the Cambridge Local Exams. Junior department.—Kenhurst, South Hill-park, Hampstead, N.W.

HEATHFIELD-ROAD, HANDSWORTH, BIRMINGHAM.
Preparatory school for boys. Miss TOLLER will receive her pupils on FRIDAY, September 10th.

EDUCATION, at BLACKHEATH, by a Tutor of long standing. Situation very healthy on the Heath. Pupils successful at Local and other Examinations. Highest references. Moderate terms. Michaelmas term, Sept. 9.—Apply Principal, 9, Montpelier-road, Blackheath, S.E.

Notice of Removal.

MISS SUTTON begs to inform her friends that she has removed to CATHCART-HILL, N., where she has secured a very spacious and lofty residence, specially adapted for educational purposes, and standing in about an acre of its own grounds. Nearly 100 pupils have passed the Oxford, Cambridge, and College of Preceptors' Examinations.
For terms apply to the Principal, Stella House, Cathcart-hill, London, N.
NEXT TERM commences SEPTEMBER 7.

Independent College, Taunton.

PRINCIPAL,
REV. F. WILKINS AVELING, M.A., B.Sc., assisted by a competent staff of Resident Masters. Pupils prepared for the Cambridge Local and London University Examinations, and also for Commercial Life. A JUNIOR SCHOOL PREPARATORY to the COLLEGE, in separate building, under the care of Mrs. MILNE. Terms from 27 to 40 Guineas per annum. For Prospectus apply to the Principal as above; or to the Secretary, Mr. ALBERT GOODMAN, Taunton. The next term will commence on TUESDAY, September 7th.

Mill-hill School.

THE MICHAELMAS TERM commences on THURSDAY, 23rd SEPTEMBER, 1880. Applications for admission to be addressed to the Head Master, Dr. Weymouth, Mill-hill School, Middlesex, N.W. The Boarding House in charge of the Rev. Robert Harley, F.R.S., of whom particulars as to fees, &c., may be obtained, is within a few minutes' walk of the school house.—Address Rev. R. Harley, F.R.S., Burton Bank, Mill-hill, Middlesex.

WANDSWORTH HIGH SCHOOL, EAST HILL HOUSE.—Head mistress—Miss WITHIEL. Professors attend for music, drawing, French, German, singing, dancing, and calisthenics. Pupils have been successfully prepared for the Women's Higher and Oxford and Cambridge Local Examinations.
Boarding arrangements specially designed to secure home comforts, and kindly oversight.
Next term commences Sept. 6th.

University School, Hastings.

PRINCIPAL.—MR. JOHN STEWART.
VICE-PRINCIPAL.—MR. E. A. BUTLER, B.A., B.S.C.
THE most recent additions to the School list of successful candidates at Public Examinations are—H. E. TURNER, First B.A. at the London University; H. KEDDELL, Prize for General Proficiency at the College of Preceptors; W. C. WILLIAMS, First Division—London University—Matriculation.
Fifty certificates at the Midsummer Examination of the College of Preceptors, of which NINE were FIRST CLASS.
The NEXT TERM for both UPPER and LOWER SCHOOLS will commence on THURSDAY, September 23.
The LOWER SCHOOL is for boys of 7 to 11 years of age. The hours of work are specially planned to suit young boys.

CAMBRIDGE HOUSE SCHOOL, THE AVENUE, COLCHESTER.—For the higher education of girls. Special class for University Examinations. No pupil from this class has failed. Twenty-nine certificates have been taken this year. The establishment is enrolled in connection with Trinity College and Christian Evidence Society. Juniors under careful training. Home refinement and Christian influence.—For terms apply to Principal, Lydia Whitby.

EAST of ENGLAND NONCONFORMIST GIRLS' SCHOOL, Bishop's Stortford.
Lady Principal—Miss LEWIN.
The NEXT TERM commences on SEPTEMBER 9, 1880.

COLLEGIATE HOUSE, LEICESTER.—SCHOOL for YOUNG LADIES, conducted by Mrs. ISLIP. References to the Rev. R. W. McAll, Paris; the Rev. Professor Legge, LL.D., Oxford; J. A. Picton, Esq., F.A.S., Wavertree, Liverpool; Rev. J. Stoughton, D.D., Kensington; G. Toller, Esq., Leicester.

CAMBRIDGE HOUSE SCHOOL, 120, Hagley-road, Edgbaston, near Birmingham.
Principal, FREDERIC EWEN, aided by an efficient staff of Resident and Visiting Masters.
Pupils are prepared for University Examinations and for business.
The AUTUMN TERM will commence on WEDNESDAY, September 15th.

HIGHBURY HOUSE, ST. LEONARD'S-ON-SEA.
Boys prepared for Commerce or the Universities. Seven Resident Masters. The Junior division taught by ladies. Delicate boys requiring a mild climate receive the greatest care.—For prospectus apply to Mrs. Duff, the Lady Principal. School duties resumed September 18th.

CASTLE HALL SCHOOL, NORTHAMPTON.
Conducted by Mrs. MARTIN and her Daughter.
Assisted by Masters, and Qualified English and Foreign Governesses.
Pupils prepared annually for the Cambridge Local and other Examinations.

OXFORD COUNTY MIDDLE-CLASS SCHOOL.
(HOWARD HOUSE SCHOOL, THAME.)
The success of this School for thirty-eight years arises from the fact that great attention is paid to subjects required in commercial life. Boys have excelled in good writing, arithmetic, French, book-keeping, and mercantile correspondence. Pupils from this School have passed the Examinations of the Pharmaceutical Society and the College Preceptors, and the Oxford and Cambridge Local Examinations in Honours. Cricket, fishing, safe bathing, &c.
References to parents in all parts of England.
Inclusive terms, twenty-two or twenty-four guineas.
For views and prospectus apply to the Principals, Messrs. J. and J. W. Marsh.

JERSEY LADIES' COLLEGE will open in September next. Comprehensive and highly efficient education. French, German, and Latin. Pupils prepared for Oxford and Cambridge local examinations; for Matriculation at London University, and for taking their "Brévêt de Capacité" in Paris. *French the conversational language out of school hours.* Religious instruction thoroughly evangelical. Boarding arrangement specially devised to secure home comfort and kindly oversight. Terms exceptionally moderate. Jersey noted for its equable and healthy climate.—Apply to J. F. Giffard, Secretary, 23, Hill-street, St. Helier.

The Leys School, Cambridge.

HEAD MASTER—The Rev. W. F. MOULTON, M.A. (Cambridge and London), D.D. (Edinburgh), member of the New Testament Revision Company, Examiner in the University of London, supported by Twelve Assistant Masters, mostly graduates of Cambridge, Oxford, or London.
This School was established in the year 1875, and already numbers more than 100 boys.
The course of study is varied according to the intended profession of the pupil; and in every department of instruction, whether in classical or mathematical preparation for the Universities, or in training for scientific pursuits or for business, it is the aim of the governing body and of the Head Master to make the teaching the best of its kind. The discipline is modelled upon that of the best public schools, and has hitherto been conducted with unusual success.
The buildings, which are new and specially designed, stand in beautiful grounds, 21 acres in extent, in the outskirts of the town of Cambridge.
The situation is remarkably healthy, as experience has shown. Great attention is paid to domestic comfort and to active exercise of all kinds. All the boys are taught drawing and vocal music, and also swimming.
Communications respecting pupils should be addressed to the Head Master, the Rev. Dr. Moulton, The Leys, Cambridge.

CONGREGATIONAL SCHOOL for the EDUCATION of the SONS of MINISTERS.—President, Rev. Josiah Viney; Treasurer, Samuel Morley, Esq., M.P.; Principal, Rev. T. Rudd, B.A. The Committee of the above School, having decided to receive a limited number of LAY PUPILS, are now open to receive applications. The Education consists of the usual branches of English, Latin, French, German, and Mathematics. An Annual Examination is held by a University Examiner, and Prizes awarded. Special attention is paid to the moral character of the boys. The Annual Course consists of Three Terms from January to Easter; Easter to Midsummer; and Midsummer to Christmas, with the usual holidays between.
Applications for admission, or further particulars, to be made to Rev. S. Fisher, Memorial Hall, Farringdon-street, London, E.C.

TETTENHALL COLLEGE, STAFFORDSHIRE.
HEAD-MASTER:
ALEXANDER WAUGH YOUNG, Esq., M.A. (London), Gold Medallist in Classics; late Andrew's Scholar and First Prizeman in Higher Senior Mathematics University College, London; Fellow University College, London.
SECOND MASTER:
R. WHITBY, Esq., M.A. in Mathematics, London; Scholar of Christ's College, Cambridge, and 15th Wrangler.
ASSISTED BY A LARGE STAFF OF RESIDENT AND VISITING MASTERS.
There are several scholarships. Situation one of the healthiest in England. Well-equipped gymnasium, Resident Drill-Sergeant, Swimming-bath, Fields for Athletic Sports. Table on most liberal scale—Mr. and Mrs. Young and masters dining with boys. Pupils prepared for the Universities, Professions, and Commerce. From 1870-79, 185 boys passed the Cambridge Local Examination, 66 classed in honours. Of SENIORS, the FIRST and THIRD places in all England were gained with the Hatherton Scholarship, and an Exhibition to St. John's, Cambridge. Of JUNIORS, the FIRST place in England in ALL subjects, FIRST in Drawing, SECOND in English, with many prizes and distinctions, were won. Many matriculated at London in the First Division, and with honours, and former pupils GRADUATED with high Honours at London, Oxford, and Cambridge.
For Fees, &c., apply to the Secretary and Preacher, Rev. Philip P. Rowe, M.A. (London), Tettenhall, via Wolverhampton.
THIRD TERM commences TUESDAY, Sept. 21st.

EDUCATION at KENDAL, Westmoreland.—Parents who desire to find a School where the health and happiness of their Sons will be made of first importance, and where they will receive a thorough and high-class education, with sound Scriptural instruction and moral training, are invited to apply for prospectus, &c., to the PRINCIPAL of the Friends' School, Kendal.

Claremont, Cliftonville, Margate.

ENGLISH, FRENCH, and GERMAN BOARDING SCHOOL for YOUNG LADIES.—This establishment is recommended for its educational efficiency, home comforts, good management, splendid situation, and recreation grounds. The Lady Principal is assisted by Professors, English and Foreign Governesses, and responsible Matrons.
Pupils are received to study accomplishments and household management. Cooking is taught by a lady *diplômée* from South Kensington.

THE LADIES' HIGH-CLASS SCHOOL MOIRA HOUSE, UPPER ADDISCOMBE, CROYDON.
PRINCIPALS—Mr. and Mrs. INGHAM and the Misses CONNAH.
Ten miles from London, and three from the Crystal Palace.
Public Examinations are not prepared for. The system upon which the school is worked is entirely new, and each succeeding year testifies to its success.
In addition to the usual branches of English, which are taught in a manner both efficient and interesting, Drawing, Music, and the Continental Languages receive considerable attention, and with valuable results.
Each class has a separate room and teacher.
A gymnasium has been added, and outdoor exercise is much encouraged.
Prospectuses, with names of Referees and full particulars, may be obtained from the Principals.

STAMFORD TERRACE ACADEMY, ASHTON-UNDER-LYNE.
Established 1829, by the late Mr. Sunderland.
Prospectuses, &c., will be forwarded on application to DANIEL F. HOWORTH, Principal.

UNIVERSITY HALL, GORDON SQUARE, W.C.—Students of University College, London, reside in the Hall, under collegiate discipline. The Hall has been approved by the Secretary of State for India as a place of residence for selected candidates for the Indian Civil Service. Full particulars as to rent of rooms, fees, &c., on application to the Principal or Secretary at the Hall.
E. A. WURTZBURG, Secretary.

SEASIDE EDUCATION.—SEA HOUSE SCHOOL, EASTBOURNE.
WILLIAM ESAM, Principal.
Prospectus with Testimonials and Examination results on application.
The next Term begins SEPTEMBER 14th.

GLEN LYON HOUSE.—SCHOOL for YOUNG LADIES, West-hill, Sydenham.
Principal, Miss SYKES, assisted by competent Governesses and Professors.
Terms and references on application.

THE VALE ACADEMY, Ramsgate.
Established 1857. Principal, Mr. M. JACKSON, assisted by a staff of well-qualified masters.
The younger pupils are thoroughly grounded in the elementary subjects, and the older constantly prepared for the University, Civil Service, and other Examinations, at which they have uniformly distinguished themselves. Great attention is also given to their health and moral training.
The next term will commence on September 14.
Prospectuses, with honour lists, on application.

TUDOR HALL LADIES' COLLEGE, FOREST HILL, SYDENHAM, LONDON, S.E.
PRINCIPALS—
Mrs. TODD and Rev. J. W. TODD, D.D.
PROFESSORS.

English Literature ...	Prof. MORLEY, Univer. Col.
Botany	Prof. BENTLEY, King's Col.
French Language ...	Dr. MANDROU.
German Language ...	Dr. WEHE, Dulwich Col.
Italian Language ...	Prof. FERRERO, LL.D.
Ancient & Modern History	Dr. KEMSHEAD, Dul. Col.
English Language ...	G. E. WEST, Esq., M.A.
Physical Geography ...	Prof. SEELEY, King's Col.
Music—Theory, &c. ...	JOHN BLOCKLEY, Esq.
Piano and Harmonium ...	Herr LOUIS DIEHL.
Singing	Signor GARCIA.
Drawing and Painting ...	E. C. MILES, Esq.
Geology & Biblical Studies	Rev. J. W. TODD, D.D., F.G.S.

Terms and Particulars on application to the Principals.

WESTWOOD-PARK HOUSE, Forest-hill. Rev. H. J. CHANCELLOR, Principal. Established 1866. A limited number of resident pupils received. A few vacancies for next term, which begins SEPTEMBER 22. Prospectus on application.

THE NORTHERN CONGREGATIONAL SCHOOL,
SILCOATES HOUSE, NEAR WAKEFIELD.
Established 1831, for the sons of Ministers & Missionaries; the sons of Laymen have been admitted since 1856.
Head Master—Rev. W. FIELD, M.A. (London) in Classics and Philosophy, Williams Divinity Scholar, assisted by seven Masters.
W. H. LEE, Esq., J.P., Wakefield, Treasurer.
J. B. WOLSTENHOLME, M.A., Wakefield, Hon Sec.
Rev. JAMES RAE, B.A., Batley, Hon. Finance Sec.

"The School itself is an excellently-contrived building where . . . nothing has been spared to provide fine, lofty, and well-furnished classrooms. I examined the dormitories, lavatories, &c., and found them superior to most that I have inspected. The situation cannot well be surpassed for healthiness."—Extract from the Cambridge Examiner's Report, Midsummer, 1874.
Chemical Laboratory and detached Infirmary.
Several boys have recently *matriculated* at the University of London in the First Division.
THIRTEEN BOYS passed the last CAMBRIDGE LOCAL EXAMINATION, four in First Class Honours, two in the Second Class, and three in the Third, with eleven distinctions.
Applications to be sent to the Head Master.
Ministers' sons are received on reduced terms.

NORTHERN CONGREGATIONAL SCHOOL, SILCOATES, WAKEFIELD.
Several boys have recently matriculated at the University of London in the First Division. Thirteen boys passed the last Cambridge Local Examination—four in First-class Honours, two in Second Class, and three in the Third, with eleven distinctions.
The next Term will commence on WEDNESDAY, September 15th.
For Prospectus, &c., apply to the Head Master, the Rev. WM. FIELD, M.A.

Education in Switzerland.

NEW FRAUENSTEIN ACADEMY ZUG. Established 1835. Preparation for the Universities, commercial department, German, French, and Italian. Large modern building, gymnasium, playground, and garden. Cold and warm baths. Highest references. Prospectus on application.—W. Fuchs, proprietor, F. M. Kunz, principal, late principal Swiss (International) School, Genoa.

WEYMOUTH HIGH SCHOOL.—Parents, wishing to secure BOARD with a Nonconformist family for their daughters while attending this first-class day school, are invited to apply for information to Rev. E. Bolton, Weymouth. The school opens September 21st.

AS GOVERNESS.—A Christian Lady, highly recommended, desires a RE-ENGAGEMENT. Acquirements—English, good arithmetic, French, junior music, rudimentary Latin, and drawing.—Miss M. Hatfield, 14, Adelaide-street, Stamford.

GOVERNESS (experienced) to children under 12. Entire charge taken. English, French, music. Congregational family preferred. Moderate salary.—Address J. S., Mrs. Fitzgerald, 3, Greeve Gate-terrace, Hunstanton, Norfolk.

THE THIRD ANNUAL CONFERENCE OF THE
"CONDITIONAL IMMORTALITY ASSOCIATION,"
Will be held (D.V.)
On TUESDAY, WEDNESDAY, and THURSDAY, SEPTEMBER 7th, 8th, and 9th, 1880,
At the WASHINGTON HOTEL, LIME STREET,
LIVERPOOL.
PUBLIC MEETINGS
ON Wednesday and Thursday, at 3 and 7.30 each day, in the Hall of the Hotel. The following gentlemen will read papers or deliver addresses thereat:—Gen. H. Goodwyn, of Reading; Mr. M. W. Strang, of Glasgow; Rev. H. Constable, M.A., of London; Mr. R. J. Hammond, of London; Major G. J. van Someren, of London; Mr. T. J. Hitchcock, of Glasgow; Rev. T. Vasey, of Birkenhead; Rev. G. T. Mackay, of Lincoln; Mr. H. Brittain, F.S.A., of Birmingham; Capt. H. J. Ward, of Liverpool; Capt. J. E. Dutton, of Liverpool; Rev. W. Leask, D.D., of London; Rev. H. B. Murray, of Cheltenham; the secretary, and others, in the order named.
A SERMON,
in Pembroke Chapel (kindly lent for the occasion), on Tuesday, September 7th, at 7.30 p.m., by
Rev. W. LEASK, D.D., Vice-President.
For full programme of Conference see the *Bible Standard* for September. One Penny. Now Ready. London Agent: F. Southwell, 19, Paternoster-row, E.C. Of all newsagents or booksellers. Letters for the Secretary should be addressed to Cyrus E. Brooks, 15, St. James-street, Liverpool.

COOK'S PALESTINE AND NILE TOURS.

MESSRS. THOS. COOK and SON'S ARRANGEMENTS for PALESTINE, &c., enable them to quote total and inclusive fares, and to issue tickets at the lowest cost for one or more passengers to travel by any route at any time (during the season) to Egypt, the Nile, Palestine, Syria, the Land of Moab, the Hauran, &c.
The first personally conducted party will leave London Sept. 20, and during Jan., Feb., and March, 1881.
The Nile steamers to first and second Cataracts will leave Cairo fortnightly, commencing Dec. 7. Thos. Cook and Son arrange for Dahabeahs for private parties, and are the exclusive agents of the steamers of the Khedive and Postal Administrations.
Cook's Hand book for Egypt, &c., 6s.; Palestine and Syria, 7s. 6d.; Up the Nile by Steam, 6d.
For particulars see programme—to be obtained at any of the offices of Messrs. Thos. Cook and Son. Chief office, Ludgate-circus, London; or 445, West Strand (opposite Charing-cross Hotel).

SUN LIFE OFFICE, LONDON.
Established 1810.
CHIEF OFFICE,
63, THREADNEEDLE-STREET, LONDON.
BRANCH OFFICE, 60, Charing Cross;
And at Oxford-street, corner of Vere-street.
LIFE Assurances of all descriptions.
Specially low rates for young lives, and for non-participating Policies.
Prompt settlement of Claims.
A new and greatly simplified form of Proposal, also the Society's newly revised Prospectus, will be forwarded on application.
J. G. PRIESTLEY, Actuary.

SECOND HALF OF CAPITAL.
HOUSE PROPERTY and INVESTMENT COMPANY (Limited).
CAPITAL, ONE MILLION,
In 40,000 fully paid-up Shares of £25. For the Purchase and Sale of Productive and Progressive HOUSE PROPERTY, and Improving the Dwellings of the Working Classes on the Self-supporting Principle. Registered March 15, 1876.
CAPITAL ALLOTTED.
FIVE ISSUES, completing 20,000 Shares, amounting to Half a Million, at premiums amounting to £40,000.
The SIXTH ISSUE of 4,000 £25 Shares at £5 per Share Premium. More than half already allotted; the remainder in course of allotment.
Current Rate of Interest on Shares,
SIX-AND-A-QUARTER PER CENT.
Estates Purchased, 132; Cost, £647,911.
Many Estates have been sold at a considerable profit.
Well-built and drained Weekly Houses and Shop Property bought.
The Company offers great facilities for Purchasing Estates, having large sums at disposal for immediate completion of same.
Eligible Estates for Sale.
The Entire Management of Estates undertaken at a small commission.
Prospectus, Fourth Annual Report, Balance Sheet, and Explanatory Pamphlet, entitled "Five Minutes' Talk about the House Property Company," and Share Application forms, may be had at the Offices of the Company, 92, Cannon-street, London.
JOHN T. MILLER, Secretary.

BRITISH EQUITABLE ASSURANCE COMPANY.
4, QUEEN-STREET-PLACE, LONDON, E.C.
TWENTY-FIFTH ANNUAL REPORT, MAY, 1880.

2,025 Policies issued for	£403,652
New Annual Premiums	12,155
24,525 Policies in force for	4,491,837
Annual Premium Income	137,235
Death Claims, including matured claims and Bonuses	56,477
Laid by in the Year	61,237
Accumulated Fund	685,703

Average Reversionary Bonus 1½ per cent. per annum.
Mutual Assurance without mutual Liability.

THE GOVERNMENTS STOCK INVESTMENT COMPANY (Limited).
Established 1872.
Paid-up Capital ..... £300,000.
INTEREST ALLOWED ON DEPOSITS.
5½ per Cent. for Five Years and upwards.
5 per Cent. for ONE Year and upwards.
Less than One Year according to Bank rates.
Deposit Notes issued under the Seal of the Company, with cheques or coupons attached for half-yearly interest.
SECURITY TO DEPOSITORS.—The Securities in which their moneys are invested, and the additional guarantee of the Paid-up Capital.
Prospectuses and full information obtainable at the Office, 52, Queen Victoria-street, E.C.
A. W. RAY, Manager.

Asylum for Fatherless Children, Reedham, near Croydon.

ORPHANS of both sexes are admitted from early infancy, and retained until 15 years of age. 295 are now in the Asylum. There is no endowment.
ANNUAL SUBSCRIPTIONS and DONATIONS are earnestly solicited, and will be thankfully received by the Bankers, Messrs. Barclay, Bevan and Co.; or by the Secretary, Mr. George Stancliff, at the Office, 26, Finsbury-pavement, E.C.
T. W. AVELING, D.D., Hon. Sec.

NONCONFORMIST ARCHITECTURE.
MR. DIXON,
Who has had 25 years' experience in the above branch of his profession, supplies
DESIGNS
Of Churches, Chapels, Lecture-rooms, &c., *free of charge* should his plans not be adopted, and 5 per cent. if carried out. Portfolio submitted.—Address 88, Caversham-road, N.W.

OLD NONCONFORMISTS WANTED to make up a complete set.
The whole Vol. for 1851.
The title-page for 1853, and Nos. 372, 373, 374, 376, 377, 379, 380, 385, 387, 388, 389, 391, 393, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 409, 409, 410, 411, 412, 415, 417, 419, 421, 423, 425.
For 1854, Nos. 430, 434, 451, 466, 467.
Ninepence each will be given for any number of the above.
Many of the old numbers for sale, 3d. each; to anyone wishing to complete a set such an opportunity seldom occurs.—Apply, first by letter, to Thos. G. Grundy, 76, Colston-street, Bristol.

London: Printed by W. SPEAIGHT & SONS, at 97, 98, and 99, Fetter-lane; and Published by JAMES CLARKE & Co., at 13 and 14, Fleet-street, E.C. Orders are received for THE NONCONFORMIST AND INDEPENDENT by all Newsvendors and Booksellers in the United Kingdom. Money Orders should be made payable at St. Martin's-le-Grand, or Fleet-street, to JAMES CLARKE & Co.—Thursday, Sept. 2, 1880.